

THE CRITERION

Vol. XXX, No. 39

Indianapolis, Indiana

50¢

August 2, 1991



ALPINE MEDITATION—A photographer's long lens captured Pope John Paul II sitting alone among flowers on a hillside July 12 during a walk in the Valle D'Aosta region of Italy where he was on an Alpine vacation. (CNS photo from UPI-Reuters)

Pope finishes vacation in mountains of Italy

by Catholic News Service

BREUIL, Italy—Pope John Paul II, at the end of his third annual Alpine summer vacation, thanked God for the beauty of creation and thanked the people who guaranteed he could enjoy it in peace.

"The beauty revealed in creation cannot but arouse thoughts of recognition and thanksgiving in us," the pope said during a Mass in the town of Breuil.

The pope celebrated the liturgy at the foot of Mount Cervino after nine days of hiking and relaxation in the Valle d'Aosta region of the Italian Alps.

"At the end of my stay in this beautiful Valle d'Aosta, I give thanks both to God, the giver of every good, as well as to all the people who encouraged me to take a summer holiday," he said.

He thanked local officials "who, with competence and discretion, ensured my serene and peaceful stay."

Things went well, he said. "I spent calm days in meditation and prayer for you and for all the needs of the church. I enjoyed the stupendous landscapes given to you by the Creator."

"The view of your mountains, majestic and lofty, the deep silence which envelops them and the pure air which comes from them have not only freed me from the weight of daily tasks, but have made me feel like one of you who live each day in this natural temple of God."

Pope John Paul told those attending the Mass, "We climb the mountain of the Lord with the soul of one who is able to contemplate the works of God; to see in them a sign of the power, beauty and intelligence of the Creator."

Complacency endangers hunger aid programs, CRS administrator says

by Patricia Zapor
Catholic News Service

WASHINGTON—An increasing complacency about poverty and chronic hunger and a tendency by government workers to disparage humanitarian activities are among the major problems faced by relief workers, a Catholic Relief Services administrator said July 24.

There is a danger that "imminent starvation will become accepted as an 'emergency,' and desperate poverty and chronic hunger seen as 'normal,'" said John Swenson, deputy executive director of CRS, the U.S. bishops' overseas relief and development agency, in testimony before the House Select Committee on Hunger.

"Such complacency is dangerously contagious, exhausted as so many are by responding to a seemingly endless flow of catastrophes in the world," he said.

Swenson also took issue with what he sees as reluctance by government workers to take responsibility for food distribution programs.

"Food distribution programs are not in wide favor and not seen as a career in them," Swenson told the committee. Directors of U.S. Agency for International Development missions "are likely to put the need for a Food for Peace office very low on the order of priorities" when making personnel requests, he added.

Members of the committee questioned why the administration budgeted \$1.3 billion for food assistance but \$7.9 billion for military and other security aid.

"It's true that we provide more (food aid) than anyone else," said committee chairman Rep. Tony Hall, D-Ohio. "But it's also true that we have millions of people who are at risk (of starvation), and we spend \$7.9 billion on security assistance."

Food assistance from the United States also has decreased since 1985, when contributions totaled about \$2 billion, Hall said.

But an AID spokesman said he thinks the agency is "quite responsive to global needs." John F. Hicks, acting administrator for AID's Bureau for Food for Peace and Voluntary Assistance, said representatives of his office recently encouraged members of the European Economic Community to increase their donations of food aid.

Swenson said it is important to "strive for a balance between simple economic solutions, the education of communities in nutrition and primary health care, and the provision of food to either supplement these programs or enhance nutrition."

Simply putting food in front of people does little to solve long-term nutritional or economic factors in starvation, he said. Programs begun in the last decade that give the poorest people access to income through poverty lending and micro-enterprise programs are an "important new tool in the fight against hunger."

CRS also has taken the lead in distributing food through private, indigenous agencies rather than governments, Swenson explained. Questions of accountability that arose about distribution programs over the last decade have led to other changes. While the arguments proved to be exaggerated and largely untrue, Swenson said CRS nevertheless reviewed the rationale of some of its food programs and made some changes.

As a result, CRS food distribution has become more diversified, as in food-for-work programs or by swapping commodities for local foods to encourage continued production, he said.

Finally, Swenson said CRS workers have noted in dealing with AID and other government organizations the tendency to "deprecate activities that are considered purely humanitarian or charitable."

The field of human development work has become too wrapped up in technocratic ideals, he said. But "development" must not be narrowly construed as increasing economic productivity. "Treatment of the needy and vulnerable is a measure of the quality of a society's development, according to Swenson. Therefore, "helping a country or a community build and support humane institutions to care for those who are not or cannot be economically 'productive' is a vital task," he said.

House bill lifts ban on fetal tissue use

WASHINGTON—The House voted July 25 to lift a ban on the use of fetal tissue in federally-funded research, but fell five votes short of the number needed to override a threatened veto by President Bush.

The vote was 274-144 to authorize \$4.4 billion for the National Institutes of Health.

The Senate is not expected to take up the legislation before September.

Administration officials have said Bush would veto the legislation if it did not continue the ban on fetal tissue research.

Rep. Christopher H. Smith, R-N.J., said the vote "demonstrated that we will be able to sustain the veto."

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Archbp. O'Meara being treated for lung fibrosis

by John F. Fink

After experiencing a shortness of breath after only slight exertion, Indianapolis Archbishop Edward T. O'Meara underwent diagnostic exploratory surgery on Thursday, July 18. He was found to have idiopathic (unknown cause) pulmonary (lung) fibrosis (a diminution of cellular ability to absorb oxygen).

The archbishop is in excellent spirits and he was expected to leave the hospital sometime this week.

Treatment for the disease, probably by use of the drug cortisone, will begin after

the surgery's incision has healed. In addition to the drug, the archbishop has been given breathing exercises to increase his lung capacity. Doctors said they hope the lung damage already done will be at least partially reversible.

Except for a prolonged bout with shingles (a very painful nerve ailment), Archbishop O'Meara's health has recently been very good. By means of a doctor-suggested diet, he lost a great deal of weight over a period of months and reported that he was feeling very well as a result of that loss.

The archbishop will be 70 tomorrow, Aug. 3.

THE CRITERION
Serving the Archdiocese of Indianapolis

FROM THE EDITOR

Things you may have wondered about

by John F. Fink

Since I was on vacation last week when this column normally would have been written, I thought a pleasant summer column might be a potpourri of things about the Catholic Church you might not know or perhaps wondered about. So here's some trivia:

St. Matthew is the patron saint of bankers, accountants, bookkeepers and tax collectors.

Do you know the technical difference between a nun and a sister? Strictly speaking, a nun is a member of a religious order of women with solemn vows. A sister is a member of a religious institute, most of which were established during and since the 19th century, whose members never professed solemn vows. In popular speech, though, the two terms are used interchangeably and a sister is any woman religious.

St. Clare of Assisi is the patron saint of television. The archangel Gabriel is the patron of television workers, postal employees and messengers.

A BASILICA IS A church so designated because of its antiquity, dignity, historical importance or significance as a center of worship. Major basilicas have the papal altar and holy door, which is opened at the beginning of a Jubilee Year; minor basilicas enjoy certain ceremonial privileges. There are 33 minor basilicas in the United States, including the Old Cathedral in Vincennes.

SS. Cosmas and Damian and St. Luke are the patron saints of surgeons and physicians. Luke is also the patron saint of notaries, painters, butchers and glassworkers.

The rule requiring priests to be celibate began in Spain, about 306. Other local churches began forbidding



marriage for bishops and priests from that time until the 12th century. The first written universal law was passed by the Second Lateran Council in 1139, making holy orders an invalidating impediment to marriage, rather than the other way around. The Council of Trent ruled definitively on the matter and established the present discipline in the Roman Church in 1563.

St. Monica is the patron saint of mothers. St. Gerard Majella is the patron of expectant mothers.

Deaconesses, or women officially appointed and charged by the church to carry out service-like functions, were part of the early church. Phoebe apparently was one (Rom. 16:1-2) and a second probable reference to the office is in 1 Tm. 3:11. In 1971 the Vatican's Theological Commission noted that there had been in the past a form of diaconal ordination for women but said that it differed from the ordination of deacons in that the latter had sacrificial effects and the former did not. The office of deaconess had considerable development in the third and fourth centuries when the actual term came into use. The office continued until the 11th century; there is no record of the ministry of deaconesses in the West after that time.

St. Januarius, whose blood preserved in a vial at Naples has liquefied regularly several times each year for over 400 years, is the patron saint of blood banks.

THERE MIGHT NOT BE as many priests, brothers, sisters and nuns as there used to be, but there are still 426 separate religious institutes of women and 138 different religious institutes of men in the United States. The Oldenburg Sisters of the Third Order of St. Francis are one of 86 different Franciscan institutes that require four pages in the *Catholic Almanac* just to list their names and addresses. Alphabetically, they go from the Bernardine Sisters of the Third Order of St. Francis in Villanova, Pa., to the Sisters of the Third Order Regular of St. Francis of the Congregation of Our Lady of Lourdes in Rochester, Minn.

Joseph of Arimathea, who buried Jesus, is the patron saint of funeral directors.

There are four serious offenses specified in canon law for which a person is excommunicated from the church: heresy, schism, apostasy, and procuring an abortion. When a person is excommunicated, he or she is deprived of the spiritual goods of the church until he or she repents and receives absolution. Contrary to the beliefs of some people, a divorced and remarried Catholic is not excommunicated.

St. Martin de Porres is the patron saint of hairdressers. I don't know why.

STATUES OF 13 CATHOLICS deemed worthy of national commemoration by the donating states are among those enshrined in the National Statuary Hall in the U.S. Capitol. They are: Arizona: Jesuit missionary Father Eusebio Kino; California: Franciscan missionary Junipero Serra; Hawaii: Father Damien (Joseph de Veuster); Illinois: Gen. James Shields; Louisiana: Supreme Court Justice Edward D. White; Maryland: Charles Carroll; Nevada: Patrick A. McCarran; New Mexico: Dennis Chavez; North Dakota: former U.S. Treasurer John Burke; Oregon: Dr. John McLaughlin; Washington: Mother Mary Joseph Pariseau; West Virginia: John E. Kenna; and Wisconsin: Jesuit missionary and explorer Father Jacques Marquette.

St. Sebastian, often depicted pierced with arrows, is the patron saint of archers and athletes.

The largest religious order for men is the Society of Jesus (the Jesuits) with 25,757 members (17,592 priests). The Franciscan Friars Minor are second with 19,257 members (13,067 priests). But if you combine the Franciscan Friars Minor with the Capuchins and the Conventual Franciscans, the Franciscans come in first with 35,267 (23,730 priests). The Benedictines are fifth with 9,271 (5,539 priests), after the Jesuits, Franciscan Friars Minor, Salesians and Capuchins.

St. Francis de Sales is the patron of authors, writers and journalists. St. John Bosco is the patron of editors.

EDITORIAL COMMENTARY

Some astonishing and historic good news

by John F. Fink

Since the last issue of *The Criterion* was published two weeks ago, the international scene has contained some astonishing good news for a change—some of it truly historic proportions.

Wednesday the United States and the Soviet Union finally signed the Strategic Arms Reduction Treaty (START), a treaty that was negotiated over a period of nine years.

Last Friday the leaders of the Soviet Communist Party approved by a vote of 358-15 a radical new program (including freedom of religion) that should, in effect, end the Communist Party as such and create a party that will be similar to a European democratic socialist party. Even the name "Communist" might be dropped from the party's name.

In the Middle East, Israel and its Arab neighbors have agreed to the Middle East peace conference that the Bush administration has been urging since it came into power.

There has been other good news, too, such as the agreements that have taken place in Liberia, but the three things mentioned above should all someday make the history books.

We are now more or less taking these historic events in stride. So accustomed have we become in recent years to gigantic changes (especially all that has happened

in Eastern Europe), we tend to forget how emotional the issues were in the past.

It was only a few years ago that the movement to freeze nuclear weapons was a big issue. Now an agreement has been made not just to freeze where the U.S. and Soviets are with their nuclear weapons, but to start reducing those weapons. Furthermore, an elaborate system of verification has been agreed to.

It is still true, though, that both countries will still have enough nuclear weapons to completely destroy each other. Therefore, perhaps the second great event, the changes in the Soviet Communist Party, is of even more significance. This indicates just how far Mikhail Gorbachev has been able to change the atmosphere in his country from a belligerent nation to one seeking to live harmoniously.

Let us get too euphoric about this, though, we must remember that the Communist Party, during a congress in November or December, must still adopt the new program approved by the Central Committee, and that there will be a lot of opposition from the communist conservatives.

So far as the Middle East is concerned, Secretary of State James Baker must be given a lot of credit for his perseverance in

his peace efforts when, at times, he seemed to be getting nowhere. Now, finally, there is an agreement for an initial conference to be followed by bilateral negotiations between Israel and each of its neighbors.

Just the fact of bilateral negotiations, it seems to me, is evidence that the Arab countries now recognize Israel's existence.

As I'm writing this, though, the question of Palestinian representation at the conference is still up in the air. And, frankly, the Palestinian issue is the most important. The Palestinians, after all, are the people who are suffering the most. They are the ones who are being oppressed by an occupying military force.

Israel insists that the Palestinians at the peace conference not come from East Jerusalem since Israel has annexed East Jerusalem. Other countries, though, do not recognize the annexation and the plight of the Palestinians in East Jerusalem is a major issue. Even President Bush described East Jerusalem as "occupied land."

The Vatican has always insisted that Jerusalem should be an international city since it is sacred to Jews, Christians and Muslims. Incidents of Israeli officials preventing Christians from going to their sacred shrines has reinforced this position.

This would be one of many issues to be

decided through negotiations. The good news, though, is that all sides at least now seem willing to start talking.

OFFICIAL APPOINTMENTS

Effective August 5, 1991

REV. DAVID COONS, from pastor at St. Joseph, St. Joseph Hill, administrator of St. Francis Xavier, Henryville; and chaplain at the Newman Apostolate, Indiana University Southeast, New Albany; to chaplain at Chardard High School, Indianapolis, and chaplain at the Newman Center at Butler University, Indianapolis, with residence at St. Pius X, Indianapolis.

Effective August 23, 1991

REV. JAMES BONKE, from full-time position at the Metropolitan Tribunal to graduate studies to obtain a degree of License in Canon Law in Rome.

Effective August 28, 1991

REV. JEREMY KING, O.S.B., to pastor at St. Boniface, Fulda, for a period of six years from the date of appointment, and administrator at St. Martin de Tours, Siberia, with residence at St. Boniface, Fulda.

The above appointments are from the office of the Most Reverend Edward T. O'Meara, S.T.D., Archbishop of Indianapolis.

Covenant House president speaks at St. Vincent's

by Margaret Nelson

Daughters of Charity Sister Mary Rose McGeady, president and chief executive officer of New York City's Covenant House, was the speaker at a luncheon hosted by St. Vincent Hospitals and Health Services on July 26.

Sister Mary Rose gave a vivid description of the work of the co-founder of the Daughters of Charity, St. Louise de Marillac. She called her work with about 4,000 foundlings of Paris in the 1600s "the first foster work program in recorded history."

During the presentation, Sister said that the saint's begging "speaks especially to me." Sister explained that she must raise \$72 million a year to maintain the work of the shelters for youth. Ninety-six percent of the funds are privately-raised. "Every month I write about a youngster to 750,000 of my closest friends," she said.

"Lord, give me an understanding heart," she quoted from Kings II as the gift

King Solomon chose. Sister said that the 1,500 people who work with the young people not only need to understand, "but to stand under and give those kids the support they need."

Covenant House provides food, clothing, shelter, medical care and counseling to more than 28,000 adolescents annually through shelters and outreach programs at 18 sites in 13 cities.

Before she began her work at the Covenant House last November, she was associate director of Catholic Charities of the Diocese of Brooklyn. The staff of 800 provided services for Queens County with an annual budget of \$40 million.

The luncheon recognized the social workers in the Indianapolis community during the 400th birthday of St. Louise, patron saint of social workers. With St. Vincent de Paul, she founded the Daughters of Charity, who serve in health, education and social services throughout the world. The order stays St. Vincent Hospital.



Sister Mary Rose McGeady, DC



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THE CRITERION
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Women religious learn that planning, development are essential for future

by Mary Ann Wyand
Last of three parts

Thanks to two Lilly Endowment grants, members of women's religious communities in the United States are learning important lessons about the need for good planning and development programs in order to ensure the success of their missions and the continuation of their ministries.

In the wake of a 1986 *Wall Street Journal* report on the great national deficit of retirement funds for religious communities, Lilly Endowment, Inc. invested close to \$2 million in educational grants to teach members of those communities how to help themselves.

Providence Sister Jane Bodine of Indianapolis administers the Development Education Program for Religious Communities via four training seminars which she conducts throughout the country. The program operates under the auspices of the Leadership Conference of Women Religious and Lilly Endowment.

Seminars address the necessity for planning, communications, resource development, and accountability. Members of more than 185 religious communities have benefited from this timely advice and now actively solicit funds for their communities and their ministries.

Religious communities who are committed to the service of others can involve people in their ministries through various

and sundry ways," Sister Jane explained. "One way would be volunteerism, and the other would be giving of resources."

Although women religious have traditionally expressed reluctance about asking others for financial assistance, she said, they have learned that the cost of providing human service ministries requires a broad base of support.

"Think of the crowds that followed Jesus Christ in the Gospel," she said. "On the basis of stewardship, unto whom so ever much is given, of him much will be required."

Giving money to religious orders promotes and perpetuates important ministries, Sister Jane explained, and also enables donors to continue some of the

values they live by even beyond their own lifetimes.

"We need to let people know about our ministries," she said. "If we do not have the (financial) resources, then we cannot respond to the needs of people. That's a principle we try to convey in both the planning and resource development aspects of the seminars."

Participants in the Development Education Program for Religious Communities learn skills in planning and public relations as well as fund raising.

"Planning and public relations are very important aspects of a development program," Sister Jane explained. "The fourth seminar concentrates on the business aspects and accountability aspects of a development program because good management certainly is a part of the stewardship function too."

Lessons learned have been beneficial for all participating communities, she said, citing implementation of long-range planning and development efforts as evidence.

"It's OK to tell people who you are and what you do," she said. "People are inspired when they see good works being done."

Nevertheless, she acknowledged, learning how to blend the spiritual and temporal aspects of ministry is a very sensitive endeavor.

"Women religious have felt that their lives should be that of giving, not receiving," she said. "Some of them find it very difficult to accept the fact that they have to ask for money because they don't see it as a ministry. Even though they have given their lives for the purposes for which they would be asking for money, they don't see it as a ministry."

Internal education within religious communities addresses this reluctance, she said, by assuring community members that lay people want to help spread the gospel messages too.

"Where would this country be today without the services of religious communities?" Sister Jane asked. "We each have a history of service, and that service is valued. It is important to continue these ministries, but we have fewer people internally to do the services so we have to involve others."

In addition, she said, the money to continue these ministries has to come from somewhere. Thankfully, donors have been generous in supporting religious communities now that development programs are underway and they understand how necessary it is for lay people and religious to work together in Christ.

St. Pius group goes to Guatemala with Fr. O'Mara

by Margaret Nelson

There was a Hispanic flavor as 11 people from St. Pius X parish gathered to plan their July 26 trip to Guatemala. Everyone brought a dish to share to go with the chicken Father Michael O'Mara barbecued. The associate pastor there since his ordination in 1988, Father O'Mara has made the trip to Guatemala twice before.

The table was covered with a cloth made by people in the parish they would visit. There was some Spanish music playing. The travelers were given lists of supplies and gifts that would be helpful.

At the July 17 gathering, Alice Mattingly said she was suffering from jet lag because she had just returned from Japan. The third grade teacher at St. Pius School said, "I am interested in learning about other cultures. I plan to use it in the classroom, too." Why did she take both trips in the same year? "It was a good opportunity. I probably couldn't ever do it again." In Japan, Mattingly visited a public school as well as a Buddhist one.

Jon Gardner, 14, is one of four teens who went. He promised to write a story for *The Criterion* youth page after his return. "I've only taken Spanish for a year, but I've always liked the Spanish culture," Gardner said. "I've never been out of the country except Canada. I wanted to experience another culture," the high school freshman said.

His mother and father, Diane and Charles Gardner, also came to the dinner. "I want to recognize that there are some really generous people out there," said Diane Gardner. "I can go through the generosity of a couple who could not go. I think that was overwhelming. I'm really glad he gets to go."

Bud and Ann Frutkin had planned to make the trip, but had to change their plans at the last minute. They donated the transferable part of their tickets so that three teens could go. Jerry and Steven Baker are high school students who went.

"I think he will see things here through a different vision that we all should be able to witness," said Diane Gardner. "What we have in our culture will look pretty good. Also, he will be making friends throughout the world, which should broaden our vision of church. It's going to come alive to him."

Vickie Cage said, "My primary intention was to spend time with the kids down there. I plan to go to the orphanage. There have a serious problem with orphans because of the political situation there." She said she lived with Hispanic people in Texas. "It is a really neat culture."

Pat Rynard called the trip "an opportunity to see a culture that is so completely different than ours. I've always had an interest in different parts of the world. I think it will mean a lot more to see it. And we will go with someone who knows his way around."

The parish has been selling hand-crafted items made by parishioners at Santa Anna, Chimaltenango. Father Jorge Quinones, associate pastor, met Father O'Mara during his first trip, while he was in seminary. Eighteen months ago, Father Jorge visited St. Pius.

Father O'Mara said he just mentioned to

the parishioners that he would be glad to take others with him this year. He was very pleased with the interest and enthusiasm. Also making the trip were pastoral

associate Franciscan Sister Barbara Piller, Linda Hirsch, Raymond Fox and teen Patti Korzkwa. The group promised to share their experiences after their return.



GUATEMALA STUDY—Alice Mattingly and Jon Gardner look at a book about Guatemala as they gather with fellow St. Pius X parishioners and Father Michael O'Mara to plan their July 26 trip to Guatemala. (Photo by Margaret Nelson)

17 Providence Sisters attend anti-nuclear retreat

Seventeen Sisters of Providence from the St. Mary of the Woods motherhouse joined in the Corpus Christi Desert Experience that was held at the Nevada nuclear test site this summer, Aug. 6 and 9 mark the 46th anniversaries of the bombing of Hiroshima and Nagasaki.

Providence Sisters Ellen Cunningham, Jenny Howard, Mary Helen Neff, Carol Nolan, Barbara McClelland, Judy Shanahan, Rita Wade, and Therese Whitsett work in the Indianapolis Archdiocese. They joined 400 representatives and co-workers of Catholic religious communities in a week-long "faith and resistance" June retreat.

In talking with others since coming back, Sister Judy said, "My sense is that it was a very moving religious experience for people. It was very prayerful."

Bishop Gumbleton talked about the challenge of Isaiah when he spoke to the religious and civic leaders of his time about the emptiness of laws that oppress," she said. "He said we should respect the sanctity of the law but recognize that, at times, the law oppresses." Sister Judy said that the bishop called on the religious to be prophetic, to address the evils of this time.

Members of the Shoshone Indian tribal council spoke to the retreatants, saying that they refused money for the testing sites, but that the U.S. government used them anyway. The protesters received passes from the Shoshones to use the property.

"To express their opposition to nuclear testing, to war as a means of settling international disputes, and to the continued build-up of the massive military-industrial war machine of the U.S., which deprives its own citizens of adequate housing, health care and education," 291 of the women and men submitted to arrest as protesters. Bishop Gumbleton was among those arrested.

Indianapolis native, Providence Sister Kathleen Desautels, joined Dominican Sister Delores Brooks in a fact-finding and medical relief trip to Iraq. The two gave retreatants eyewitness accounts of the effect the '91 bombing had on the Iraqi children.

Judy Vaughan, coordinator of the

National Association of Religious Women, challenged retreatants to examine how the laws of humanity, of caring for children and the earth, are being broken by people who use the law to deprive families of adequate housing, health care and education.



PEACEMAKERS—Joining nearly 400 other religious at the Corpus Christi Desert Experience in Nevada are a group from the St. Mary of the Woods motherhouse, Providence Sisters Ellen Cunningham and Jenny Howard (seated, from left); Sisters Rita Wade, Mary Helen Neff, Diane Mason, Mary Pat Cummings, Mary Pat Peacock, Carol Nolan, Mary Julia Cummings, Therese Whitsett and Dorothy Gartland (standing, front); and Sisters Barbara McClelland (hidden), Judy Shanahan, Judy Birgen, Kathleen Desautels, Marie Ellen Sullivan and Sharon Richards (back).

Commentary

EVERYDAY FAITH

Learning life's lessons at the cash register

by Lou Jacquet

The pleasant young Mexican-American man with "Carlos" stenciled on his name badge was not having a good day. He was standing behind a computerized cash register at McDonald's, hands on hips, unable to solve a perplexing problem.

It was clearly his first day on the job, and he was having trouble finding the right keys to ring up the cheese danish, sausage biscuit with egg, and hot tea that I had ordered.

The machine and Carlos were not in sync. First he rang up the order incorrectly



and the machine's digital readout flashed the news in red that the three items had cost me over \$7. We both knew that couldn't be right. Then he tried it once more and things only got worse.

Finally, he called the shift supervisor amid the noise and confusion of the breakfast crowd to get some help. When she failed to respond, he tugged at her shirttail to get her attention.

"Don't you ever do that again," she said loudly, in front of the customers, as his face reddened. As she moved over to help him untangle the computerized printout on my order, her body language suggested total condescension and disgust.

Although I like my breakfast order handled smoothly as much as anyone else, I was taken aback by this public display of rudeness to a new employee. It was unprofessional, of course, but it also

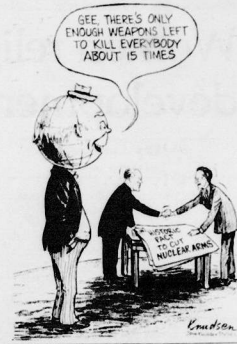
showed a lack of civility and compassion. As the young man handed me my change, I tried to make light of the situation, telling him that I, too, inevitably have trouble with machines when I first encounter them. He shrugged.

The breakfast was good, but long after the meal was history, I couldn't get that scene with Carlos out of my mind. If he returned to work for day two and beyond, he's probably a seasoned pro by now at handling the cash register in the midst of the morning rush hour.

Still, the whole episode brought to mind the vulnerability we all feel in unfamiliar situations.

The first time I ever turned my word processor on was a scary moment, though I can't imagine my life now without the machine as an ally in my work. What happened to Carlos took me back to various moments like that in my life when I was put into an unfamiliar situation and forced to cope. The fear that runs cold in the blood came back to me when I recalled the first day of grade school, the first week in a new house at age 5, the first day at summer camp, the first time I applied for a driver's license—all moments of extreme anxiety.

In fact, the parallel with what happened to Carlos became even more striking when I recalled that I'd endured a similar day of torture in the mid-1960s in a similar environment. On my first day of work for a hamburger chain, the manager who trained me seemed especially unimpressed, pointing out my mistakes in front of customers. It was one of the worst days of my life. (Is there something in the air in



fast-food joints that makes managers treat their trainees so poorly?)

Watching Carlos endure that painful moment of humiliation made me determined to be more patient with people who find themselves in unfamiliar situations and surroundings. Wouldn't the world be a more pleasant place if everyone decided that rudeness, lack of civility, and public denigration of our fellow human beings had no place at such moments? I'd lift a Diet Pepsi to that.

Hang in, Carlos. You, my friend, deserve a break today.

THE YARDSTICK

Agenda of reform only cure for what troubles U.S. economy

by Msgr. George G. Higgins

An article in the July 8 issue of *Insight*, a Washington-based magazine published under the auspices of the Unification Church, says that "neoliberals managed to put their free-market spin on press coverage of the pope's latest encyclical." According to the article, "The story of 'Centesimus Annus' is a story of spin control."

The article alleges that certain neoliberals managed to secure an advance copy of the encyclical—"leaked, observers say, by a bishop whose sympathies lay



more with the neoconservatives than with the liberal staffers at the Catholic conference"—and then proceeded systematically and in concert with one another "to set the tone of subsequent news coverage" of the encyclical, aided by the appearance of analyses by neoconservatives in two prestigious dailies on the very day of the encyclical's release.

Be that as it may it's time to get serious about the encyclical and begin to discuss ways of implementing its teaching—not in Eastern Europe or in the Third World, but right here in the United States.

To continue to argue about "capitalism" vs. "socialism" in the United States, where the overwhelming majority of citizens long ago bought into American-style capitalism, would not be very helpful.

The encyclical highlights two principles of social ethics that can be helpful to all

concerned in beginning a more down-to-earth discussion of its meaning in the American context: the principles of "subsidiarity" and "solidarity."

These principles are of equal importance. To overemphasize one to the neglect of the other would be to distort the encyclical's meaning. And to debate these central principles in purely theoretical terms would be to bog down in ideological word games rather than address the very serious economic problems facing the United States.

Tom Johnson, chief executive officer of one of the largest banks in New York, argues that "with the collapse of the communist system, we can now focus our energy and attention on eliminating the significant faults and inadequacies of capitalism that we know to exist, while at the same time preserving those special properties that imbue the markets with that special genius."

I know that he is speaking here not only for himself but for a significant number of other CEOs who are greatly disturbed about the current state of the American economy. His counsel strikes me as an accurate paraphrase of the central message of the encyclical.

It is refreshing to note that Michael Novak, one of the neoconservatives mentioned in the *Insight* article, is fully prepared to admit that the American system is always in need of reform. "In the United States in particular," he said, "a huge agenda of reform awaits us."

Novak also sought to distance himself from those who have questioned the compatibility of the new encyclical with the U.S. bishops' pastoral letter on economics.

His statement helps clear the air. Now let's put polemics aside and get down to the serious business of addressing the nitty-gritty details of the needed reforms.

TO TALK OF MANY THINGS

Catholics contribute best in response to specific causes and needs

by Dale Francis

There were Sinsinawa Dominican Sisters at our parish Masses last Sunday, asking support for their missionary work. It was the hottest Sunday of the summer, the temperature in the 90s by the time of the 9 o'clock Mass. Our parish church isn't air-conditioned. Sister spoke of the work being done in frozen northern reaches of Alaska. Chances are most of the people who heard her that sweltering morning envied the nuns in Alaska.

But I'm sure the Sinsinawa Dominicans did well in their collections. The contributions would have been more generous if the week before they came they had sent ahead brief brochures explaining their work and needs, including an envelope for contributions when the sisters arrived. They would have received checks or larger donations of money. The day of the appeal contributions were limited to what the people had with them.

What the Dominicans did last Sunday is what must be done if Catholics are to give. They asked. When Catholics are asked to help specific causes, they are generous.

I've not experienced it myself in the many parishes to which I have belonged, but I've heard others say there is too much

mention of the need for money at their parishes. Maybe so, although it is possible this is a complaint some use as a rationalization for the parsimony of their own donations.

But when I say Catholics must be asked, I'm speaking not of general appeals but requests for specific causes and needs. If the people see the need, they are likely to respond to it.

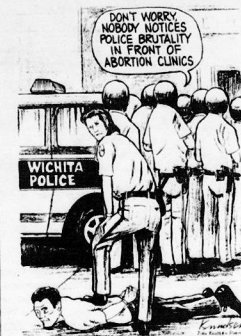
I'm sure pastors don't like to talk about money and it really isn't very effective if the

appeal is general. The appeal I'll always remember I heard some 35 years ago at a downtown church in Charlotte, N.C. The pastor was more earnest than skilled in his oratory. He was trying to get over the idea that God appreciates contributions. God loves us all, he said, but it was natural that God would especially appreciate those who gave generously to his church. "After all," he said, "God is only human."

No one even smiled at that theologically inaccurate statement. Those there heard what he meant. The people understand the needs for offerings and appreciate them. They just respond best to specific appeals. When you consider the schools that have been built because of the generosity of the people, you understand the generosity of the Catholic people.

But when I speak of the generosity of the Catholic people, I'm not speaking of all Catholics. I've lived in parishes in Ohio, Indiana, Texas, North Carolina, some 15 parishes, was involved enough that I understood the situations. My own experience has been that a third of the members gave only rarely, another third gave more often but not regularly. The parish gained almost all of its support from the faithful third of the people who took seriously the necessity of supporting the church. Some of these Catholics gave sacrificially.

I've observed that more people give when there is involvement of the people in the use of the funds. I was in a parish in which the pastor talked with the people about what needed to be done, specific projects. The people became involved and much was accomplished. He was suc-



ceeded by a pastor who started projects without talking with parishioners beforehand. During that pastor's time, contributions went down drastically, not in reaction against the pastor but simply because the people weren't involved.

Catholics will give to needs they can recognize when they are asked and they will give generously when they are involved in decisions concerning the needs of the parish. Not all Catholics but among those who not now giving, there will be those who will come to understand that giving in the church is a responsibility of being Catholic.

1400 North Meridian Street
P.O. Box 1717
Indianapolis, IN 46206

Official Newspaper
of the Archdiocese of Indianapolis

Phone: 317-236-1570

Price: \$18.00 per year
50¢ per copy

Second-Class Postage Paid
at Indianapolis, Ind.
ISSN 0574-4350

Most Rev. Edward T. O'Meara
publisher

John F. Fink
editor-in-chief

Published weekly except last week
in July and December

Postmaster: Send address changes to The Criterion
P.O. Box 1717, Indianapolis, IN 46206

To the Editor

PP not pro-choice but pro-abortion

So Planned Parenthood is against any restrictions being put upon the information that women receive at clinics supported by my tax dollars? The argument goes that these women have the right to full information regarding abortion.

If that is true, why was Planned Parenthood so adamantly against any legislation requiring informed consent for abortion and 24 hours to think about it? Are they afraid some poor woman will change her mind after seeing a picture of what her baby looks like? Apparently it is only information promoting abortion Planned Parenthood wants to be heard.

The longer this issue is debated, the clearer it becomes to me that Planned Parenthood is not pro-choice but pro-abortion. If, as the organization claims, it is really promoting choice, we would hear

more from it about abstinence, self-control and adoption as desirable options. The only "choice" I hear presented is the one for, never against, abortion.

When will we see Planned Parenthood for what it is—an organization devoted, not to parenthood and families, with parents in authority, but one that promotes sexual promiscuity, self-gratification and the total self-centeredness that results in the destruction of innocent human life?

Gwen O'Connor

Indianapolis

Pro-life groups and artificial feeding

Cardinal Bernardin's "seamless garment of life" is in the pro-life shops for alterations. Prominent national and Indiana-based pro-life groups are busy reinforcing it with artificial-feeding tubes. It seems they wish to strengthen the "garment" lest

euthanasiasts pull it apart. Euthanasiasts do indeed pose a serious threat, but so do the leaders of these pro-life groups.

Their arguments favoring the continued tube feeding of people such as Sue Ann Lawrance always seem to end up in reckless charges of euthanasia by omission and causing death by starvation and dehydration. They also imply that artificial feeding should be standard procedure for all the comatose and dying. They urgently need to clarify their official position on artificial nutrition. It opposes the one given in the Catholic catechism.

Until now Catholics have played a major role in the pro-life fight against abortion because their beliefs coincided with those of the pro-life movement. There is no such consensus among pro-life Catholics in regard to artificial nutrition. Any effort by the pro-life leadership to push feeding tubes down the throats of all pro-life supporters will force many to seriously reconsider their affiliation with those organizations. After all, why would you want to belong to an organization if you believe in only half of its goals?

George Zwickl

Indianapolis

Proper procedures at Tridentine Mass

I have attended most of the Tridentine Masses since they were made available a few years ago. During the celebrations I have always felt a spiritual uplifting and a sense of being closer to God.

I won't go into my opinion as to the reasons the archdiocese finally allowed this authorized liturgy to be celebrated. However, while attending the Mass on July 14 at St. John's, it became obvious to me that the majority of our archdiocesan leaders will be happy when enough time passes that there will be no people left alive who are interested in the Tridentine Mass, and it can be forgotten.

How else can it be explained that the celebrant appeared to be "lost" at the altar and not aware of, or experienced with, the proper procedures involved in celebrating this liturgy? He seemed only able to "point finger" and verbal coaching from another priest in attendance.

Surely, whoever has the responsibility for selecting a celebrant for this Mass could conduct a more thoughtful procedure of selection, since the celebration is only once every two months.

I don't know for whom I felt the most embarrassment, the celebrant, the priest

to the extent to which it brings forth and activates the gifts and particular vocations of the laity.

This means that lay ministry exists neither to assist the ordained nor to compensate for the lack of priestly vocations. As the ecumenical of the Second Vatican Council makes clear, lay ministry exists in its own right. Those who participate in it do so by virtue of baptism.

This explanation of the functional and practical relationship between lay and ordained ministry satisfied my seminarian friend to some extent. Yet, he thought, this would cast the ordained priest into no more than the purely utilitarian role of manager, moderator or coordinator of the parish lay ministry.

Accordingly, I had to expand and deepen my explanation by pointing out that the priest is more than a managerial functionary. He is, in fact, called to holy orders and acts in the church "in the person of Christ."

Now that notion is a fairly complex one, and it opens up a vast area of sacramental theology. But part of what it means is this: The priest is called to embody Christ's role of "holy ordering," or, in the terminology of disciples to be his living body in the world.

To be in "holy orders" means to be given charge of the holy order, the Christ-like order of the church. The bishop discharges this role by ensuring that his diocesan church remains one, holy, Catholic and apostolic. If any of these characteristics decays or is missing, the bishop has failed to be a guardian and pastor of the "holy order" of his church.

The bishop, furthermore, carries out this role not merely in a functional, utilitarian or managerial way, but by embodying and personally representing the ministry of Christ as the source of the "holy order" of the church.

But, my seminarian friend asked, does not every lay Christian also act "in the person of Christ"? That, I answered, is true. Which brings us back to our starting point: Every baptized believer acts "in the person of Christ" within the specific scope of his or her particular ministerial role. The bishop or priest, however, acts "in the person of Christ" in a more general and comprehensive way by participating in Christ's all-inclusive ministry of pastoring, shepherding and "ordering" the church.

There is more to be said before we have a full Catholic theology of ministry, ordained and lay. But the approach I suggest here provides a useful starting point. At least it make clear that lay and ordained ministries should never be in competition. Rather, they complement and mutually enrich each other.

(Father Mannion is rector of the Cathedral of the Madeleine in Salt Lake City and director of theological affairs for the Diocese of Salt Lake City.)

Point of View

Lay ministry and ordained ministry

by Fr. M. Francis Mannion

Some time ago, I had a long conversation with a seminarian who confessed that he thought the rise of lay ministry in the church threatening to the role of the ordained priest. He wondered why he should continue preparation for the priesthood when he could, seemingly, be just as involved in the life of the church as a dedicated lay person.

Our conversation brought home to me the ongoing confusion in the church regarding the distinction between the ministries of the lay and the ordained. I tried my best to respond to the quandary of the young man.

I began at a functional level by explaining that, while ordained ministry is characteristically general and comprehensive, lay ministry is typically specific and focused. The vocation of the ordained is to preside over and serve the totality of the church, while lay service is directed to specific roles and tasks.

The ministry of bishop, for example, is not focused on any particular activity or area of church life. It ranges widely over the whole spectrum of ecclesial activities. In the same way, the parish priest is called to carry on a comprehensive and wide-ranging ministry of oversight with regard to his own parish or community.

The ministerial role of the lay person, on the other hand, is more specific (even when the same person carries on a number of ministerial duties). He or she is either a laic, a special minister of Communion, a catechist, a musician or a participant in some other particular ministerial activity.

For this reason, a generalized "lay ministry" is something of an anomaly. It is not to say that a lay person may not perform the task of coordinating and directing a group of persons in the service of the church. Indeed, the services of lay pastoral life coordinators are indispensable in the modern church. However, the role of the pastoral life coordinator or lay professional loses its character when it becomes generalized. At that point, it begins to take on the character proper to the ordained ministry.

In this perspective, we see that the ministries of the lay and the ordained are distinct yet related. Each is directed to the other. Without the existence of ordained ministry, lay ministry would be without direction, shape or orientation. In the same way, the vocation of the ordained generates and promotes the ministry and vocations of all the baptized. Indeed, a measure of effective ordained ministry is

with the "pointing finger," the helpful acolytes, the faithful in attendance, or God—probably all, equally.

Even after all these years there must be a small pool of priests who would be able and willing to offer the Tridentine Mass as it should be offered.

James Drummond

Indianapolis

Natural law versus forced celibacy

By what rationale can the "seamless garment" clothe both the natural law and forced celibacy?

Kay Lynn

Indianapolis

Groundwork laid in first eight grades

The "Close High Schools, Not Grade Schools" letter to the editor by Elizabeth Suding (June 28) was excellent. So many have sent their children to Catholic grade school and then on to public high school feeling the religious groundwork was laid in the first eight grades.

Don't make Catholic grade schools for the rich only.

Agnes McHugh

Indianapolis

Grade-school level religion insufficient

This is in regard to the letter "Close High Schools, Not Grade Schools" in the June 28 *Criterion*.

A religious education that is only at the grade-school level is hardly sufficient in this modern world. It doesn't equip children to face the world of adolescence or that of adults.

It's true that the religious groundwork is laid in elementary school, as the letter stated, but children and adults need much more than groundwork. Religious education must be a lifetime pursuit.

It should never be a question of closing either grade schools or high schools. The church can continue to have both. It's just that every parish should have its own grade school when parishes can cooperate to provide better elementary school education in combined facilities, just as is done for the high schools.

Francis Hartman

Indianapolis

LIGHT ONE CANDLE

The founder of The Christophers

by Fr. John Catoir
Director, The Christophers

About 45 years ago a young Maryknoll missionary named Father James Keller began formulating an approach to missionary work which caught the attention of the nation. He was assigned to vocation and promotion work in California. There he began explaining that people didn't have to go to a foreign country to spread the Gospel. Each one could be a missionary right at home, at school and at work.

Father Keller would say, "You have a job to do in this world that nobody else can do." He would tell his listeners, "God has a task for you to perform that he has assigned to no one else." He encouraged people of all faiths, and those of no particular faith, to use their gifts and talents to help make this a better world. He urged them to use their personal influence in bringing about positive, constructive change.

Father Keller encouraged everyone to search for his or her purpose. He believed that God gave each of us a special mission in life. His mission was communicating the Gospel.

TV was in its infancy on those days and Father Keller used the new medium not only to reach Catholics but people of all

faiths. However, his approach seemed to represent a blurring of denominational lines and Father Keller soon ran into trouble.

On May 20, 1952, a letter of inquiry came to Cardinal Francis Spellman, the Archbishop of New York, from Rome by way of the apostolic delegate, Archbishop Amleto Cicognani. "Father Keller is known at the Vatican as a priest of zeal and his work is looked upon favorably. However, a complaint has been received by the Holy Father (Pius XII) that Father Keller issues an invitation to all to join him regardless of religious confession."

Fortunately Cardinal Spellman's friendship with Pope Pius XII carried enough weight to dispel needless fear. Here is what the cardinal wrote in reply to Rome: "I wish to say that I can see no valid objection to the Christopher movement and I know personally that through the example, personality, and preaching of Father Keller many indifferent Catholics have become good Catholics and many good Catholics have become truly apostolic."

"It's better to light one candle than to curse the darkness." It's a simple idea taken from a 3,000-year-old Chinese proverb.

The word "Christopher" is taken from the Greek word meaning "Christ-bearer." To carry Christ into the world is the vocation of every Christian.

For a free copy of the *Christopher News Note* "To the Ends of the Earth," send a stamped, self-addressed envelope to The Christophers, 12 E. 48 St., New York, N.Y. 10017.

(Father Catoir's "Christopher Close-Up" can be seen each Sunday at 6:30 a.m. on WISH, channel 8 in Indianapolis.)



CORNUCOPIA

Being a parent? No sweat!

by Cynthia Deues

We'd forgotten how it was. Over the years we had actually come to believe that we knew how to raise kids. We even had our grown children believing it.

We bragged about how to demonstrate authority, and how to discipline properly. We scoffed at advice written by well-meaning, degree-ed persons who obviously had not been down in the trenches with the preschool set. We were insufferably knowledgeable.

Then we had the "grands" over for a few days without their parents. We were on our own. No sweat.

At first, everything went like a cheerful article in a women's magazine. The kiddies were delighted to be at Granny and Grandpa's house. They investigated their bedroom, examined all the toys kept on the premises for their visiting pleasure, and looked around for the cat who, wisely, had fled.



After about ten minutes, it was business as usual. "I'm hungry," one said, followed by "I want to go home," "I miss mommy," and "I don't like that."

A feeling of desperation began to swell; diversion was necessary. But, never doubt it, God provides. It's summer! Put out the wading pool, uncover the sandbox in the back yard, and strip the little subjects to their underwear for some wholesome and unstructured fun.

The hose provided a certain touch of genius, adding at least 15 minutes to the length of time we could keep the sprouts occupied. This, plus the added advantage of watering the lawn here and there.

Nevertheless, three hours into the visit, we began to suspect what we had forgotten during all those years, that children have extremely short attention spans, they have no concern for the common good, and their eating habits cannot be explained or defended.

As the kids' visit continued, all our loudly-proclaimed parenting theories crumbled before the onset of revealed truth.

Potty training became erratic, and discipline of all kinds suffered. We played the "If it's O.K. with Grandpa

(Granny), it's O.K. with me" shuttle game. Earlier and earlier each day, we would forgo creative play and depend upon mechanical devices to keep little hands busy. We even began to think about Nintendo.

We gave in to expediency, eating macaroni and cheese out of a box, hot dogs out of a microwave, crackers and potato chips. We flavored milk with chocolate syrup and slathered ketchup over everything else to make food and drink palatable to the young.

By evening each day the television set was permanently turned on, roaming from cartoon to cartoon or, in a pinch, from "Mister Ed" to "Leave it to Beaver." Following that was The Ritual Bath, complete with Miss Piggy bubbles and a water fight. And, finally, bedtime and the end of another day of parenting.

After the "grands" went home, every window, mirror and doorknob was sticky to the touch. Mysterious stains spotted the carpet, and crayon bits, crumbs of food, grass and paper scraps lay scattered.

We (former) experts slumped in our chairs, petting the returned cat and trying to piece consecutive thoughts together. "No sweat," we agreed, smiling.

vips...



Mr. and Mrs. Henry J. Steenken will celebrate their Golden Wedding Anniversary at 11:30 a.m. Mass on Saturday, Aug. 3 in St. Gabriel Church, Connerville. A buffet luncheon and open house in their honor will follow from 1 to 4 p.m. in the church gym. Henry Steenken and the former Aileen Wolf were married Aug. 2, 1941 in Kentucky. They have one daughter and two grandchildren.

Benedictine Father Carl Deitchman has been named general manager of Abbey Press at St. Meinrad Archabbey. Father Carl holds a master of business administration degree from Indiana University, and has five years experience working at Abbey Press, which manufactures and markets Christian gifts, greeting cards and publications.

A literal "rally for life" was held recently in Michigan for Indianapolis native Andrea Gertrude "Trudy" (Thomas) McClure by friends who wish to raise money for the cancer patient's expensive bone marrow therapy. McClure is a graduate of St. Bridget School and St. Agnes Academy, and a member of the last nursing class which graduated from the old St. Vincent Hospital building. For more information, or to donate, call Juanita McClure at 317-283-6960.

Scecina Memorial High School alumna Kathleen Shaver Steele has been honored by Purdue University's School of Education as a "1991 Distinguished Education Alumni." She holds a bachelor's degree in elementary education, a master's degree in education, a doctorate in instructional research and development, and an en-

dorsement in gifted/talented teaching from Purdue. Since 1985 she has worked for the Crawfordsville Community School Corporation as coordinator of gifted education.

The Cathedral High School Alumni Association will present awards to four men during its All-Class Reunion on August 9. They are: Bobby Springer, '52, a high school football coach and recent inductee into the Indiana Football Hall of Fame; Paul Farrell, '51, coach of 9 consecutive Cathedral girls' tennis sectional championship teams; and Phil and Joe Caito, tireless Cathedral parent/boosters.

New officers have been named by St. Vincent Hospital Guild. They include: Ione J. Bush, president; Nancy Cottrell, vice president; Barbara Mitchell, recording secretary; Clare Klingler, corresponding secretary; Dorothy Kinnett, treasurer; and Linda Lewis, assistant treasurer.

An interview with Archbishop Edward T. O'Meara appears in the Summer 1991 issue of Mission magazine, published by the national office of the Society for the Propagation of the Faith. Archbishop O'Meara reflects on his previous appointments as assistant national director and national director of the Society, his relationship with former boss Archbishop Fulton J. Sheen, and the future of missions. Another article in the same magazine shares a reflection by Maureen Geis, mission education coordinator for the archdiocese Propagation of the Faith office, on her recent mission travels in Africa.

Msr. Richard T. Kavanagh, pastor of St. Michael Parish in Indianapolis for 31 years, will be honored by his former parish on Sunday, Aug. 11. The basement of the church will be formally dedicated as "Kavanagh Hall" at a reception following the 10 a.m. Mass. Msr. Kavanagh will be chief celebrant of the Mass, assisted by Father James Wilmoth, current pastor of St. Michael's. All former parishioners and friends of Msr. Kavanagh are invited to attend the event.

check-it-out...

A series of one-hour Inquiry Classes for non-Catholics and for Catholics who wish to take a "refresher course" will be offered on Thursday evenings at 7:30 p.m. at St. Anthony Parish, 379 N. Warman Avenue, beginning Thursday, Aug. 8. Those interested in the free classes may call 317-636-4828 for more information.

The Indianapolis chapter of Knights of Columbus will host the First Annual Florida Scramble Golf Outing on Friday, Aug. 23. Proceeds will benefit the Indiana Soldiers and Sailors Monument Restoration Project. For more details, call 317-232-2222.

The Second Annual Italian POW Chapel Picnic will be held Sunday, Aug. 4 at Camp Atterbury. The event will begin in front of the chapel with posting of colors at 11 a.m., followed by Mass at 11:15 a.m. A pitch-in picnic, music and bus tours will follow. Call 317-849-9731 for more information.

The Ministry to Ministers Project continues with a program on "Collaborative Ministry" from 8:30 a.m. to 4:30 p.m. on Thursday, Aug. 22 at Fatima Retreat House, 5353 E. 56th Street. Future events will include a convocation on "Exploring the Spirituality of Negative Emotions" on Tuesday, Sept. 24 at Christian Theological Seminary, and a retreat Tuesday through Thursday, Sept. 24-26 at Beech Grove Benedictine Center. For more information call 317-543-7681.

Nominations are being accepted for recognition as DRE of the Month in the January, 1992 issue of Today's Parish magazine. Qualifications include significant contributions to a parish, understanding of the church's commitment to life-long learning, high regard among peers and others, and membership in the National Association of Pastors/Coordinators (DREs). Forms to nominate a DRE from Region 7/8, to which Indiana belongs, may be obtained by writing Jan Kayser, 3008 Paulsen Road, Harvard, IL 60033, and must be returned by Aug. 15.

We wish to take this opportunity to thank our advertisers for their continued patronage. Their advertising dollar helps negate rising costs of publication. Think of them first when you are looking for quality products or services.

Seek & Find

\$25 - A PUZZLE FOR PRIZES - \$25

The following readers correctly unscrambled the previous puzzle:

Marie Rhodes	Virginia Johns	W.E. Hayden	E.M. Jonta	Walter Thomas
Erna Wilhelm	Vera Tappe	Louise Vogel	Marge VanWinkle	Doug Thomas
Janice	Anita Grehl	Monica Reilly	Pat Sullivan	Mary Erber
Obermeyer	Karen Masbaum	Carolyn Duncan	Elmer Dickman	Mary Mitchell
Theresa Spiegel	Phyllis Gehrich	Carmen Marcum	Marlon Freeman	Angela First
Joanne Agnew	Rosemary Long	Maria Cherry	Corneille Bostram	Mary Parrott
Joseph Oniehl	Jane Batsell	Beverly Vogel	Jennifer Stohler	Marilee Maurer
Mary Richeson	L.J. Eckstein	A. Stagnado	Bernice Lamping	Jerome Laker
Irra Gabriel	Barbara Niewrocki	John Theobald	Edith Vogel	Pauline Michaels
Rose Warthen	Verda Hiday	Sylvia Scharr	Norma Evans	Lelan Lauder
Paul Hirschauer	Mildred Moeller	Novis	Anna Zimmer	Steenburgen
Helen Hirschauer	Linda Matthews	Lucille Hyer	Leona Bay	Jean Lindsey
Ellen Hagst	Minnie Dreihobl	James Lather	Dorothy Beusare	John Bowman
Mary Sabarin	Patricia Riley	Mary Jo Jarboe	Jane Bornhorst	Vera Graman
Florence	Carole Williams	Claudia Goffinet	Nancy Seipp	Donna Baumann
Toschlog	Betty Richardson	Nancy Rul	Alice Sorg	I. Fischer
Regina Kunkel	Bob Weaver	Wohlbeiter	Betsy Receiver	Joe Sharp
Stephen	Chafere Fisher	Joseph Hart </td <td>Mary Sands</td> <td>Mary Schoettner</td>	Mary Sands	Mary Schoettner
Codermaz	Josephine Mivac	Wolfe	William Jansing	Frances Fredrick
Donna Rul	Loretta Blankman	Odella Wauer	Pat Stahl	Josephine Gales
Dorothy Siler	Pam Koehne	Arlinda Harvey	Bernadette Fry	Mandy Brancamp
Rita Finkenhoff	Rosemary Sabuda	James Caricco	Eleanor Fenton	Carl Souler
Lavene Horn	Samuel Serrani	Ann Kinsey	Madge Foreman	Pauline Vogel
Edith Stirm	Margaret Sanders	Donna Wier	Marie Johnson	
Maureen Duncan	Donna Drake	Herman Bruder	Romney DeLucio	
Howard	Alma Weiker	Patty Wheeler	May Abel	
Raiselann	Herman Bruder	Patricia Wheeler	John Ferguson	
Jennifer Jacobi	Sara Neuling	Bill Behry	Mary Horton	
Bill Behry	Mary Horton	Anne Sanders	John Kyeiden	
John Kyeiden				

— ANSWERS TO "SEEK & FIND" —
PAGE 7 — Hoosier Lotto Tracker
PAGE 12 — Crooked Creek Tower
PAGE 15 — Fairbanks Hospital
PAGE 16 — Star Bank
PAGE 17 — Plasma Alliance
PAGE 17 — San Ramo
PAGE 18 — Ace Car Sales
PAGE 27 — American Bride
PAGE 28 — Flanner and Buchanan

Since we had several correct entries, our \$25 Prize Winner was selected at random (See Rule #4). Congratulations to the winner this week.

Joseph Hart, St. Simon Parish, Indianapolis — Your \$25 Check is in the Mail —

- 1) Anyone can enter "Seek & Find" with the exception of employees of the Criterion and their families.
- 2) Entries must be received on or before noon on the first Thursday following publication of the game.
- 3) All entries must be accompanied by the name and address of the person submitting the answers.
- 4) In case of a tie, the winner will be picked at random from the winning entries received.

Look for "Seek & Find" in Next Week's Criterion!



Jeffersonville volunteers are involved in peace and justice

by Dorothy LaGrange

Many New Albany Deaneary parishes are active in peace and justice ministries as volunteers and professionals. Among them are Mike Devine, who educates substance abusers, Therese Wheatley, who works at a soup kitchen she helped set up, and Barbara Anderson, who directs programs for the homeless.

Mike Devine has been counselor for the Clark County Drug and Alcohol Services since 1985. Prior to that, he had been a volunteer worker for 14 years with local alcohol addiction groups.

Devine sees an association between his work and the theme of peace and justice. "Many people who have gone into court or jail for substance abuse are never educated about the effects," said Devine. "When they go through Clark County Court and are sent to this office, they get this education."

He said that adult substance abusers are on probation and required to attend the classes. When they finish, they are more knowledgeable. "They know right from wrong. Many have been ignorant of the effect of alcohol and drugs on themselves and their families."

About 300 people go through the programs in one year. Devine works with one-third of them.

The required program teaches the effects of alcohol and drug abuse. A different subject is covered each week. Laws governing Driving While Intoxicated (DWI), Alcohol Syndrome and the effects of marijuana and cocaine are dealt with. Devine teaches the class one night a week and also chairs a 12-step recovery program.

When people are referred to his office by the court, they are given assessments. "We determine what will be done with them," Devine explained. "Besides those who come in for the education classes, some may have to go for inpatient treatment. Others may go to outside counseling because of physical or sexual abuse in their lives."

Devine does see failures in his work, but there are many positive outcomes. A 30-year-old man recently came back to tell Devine, "The best thing that ever happened to me was to get arrested for DWI and go through the program here." He told Devine that his family life is better and so is his job performance.

"We see people come in here with a bad attitude, but after we talk with them and go to classes with them, they realize the education and knowledge they gained about substance abuse is making their lives better," Devine said.

"We don't preach or hassle. We try to educate and let people make their own decisions," he said.

In 1983, Devine received an award from the Council on Human Services Corporation in New Albany for his work with young people under the age of 16 at Our Place Drug and Alcohol Education Services, Inc., located at Mount St. Francis in Floyd's Knobs.

Members of St. Augustine Church in Jeffersonville, Mike Devine and his wife Barbara have been married 30 years and are the parents of two children.

The Jeffersonville Community Food

Bank opened its doors on Jan. 4, 1988, under the direction of Therese Wheatley, Dave Inman, and Danny Rodden. Since that time, the kitchen has served thousands of meals. During the month of May, 3,599 people were fed.

"If we didn't do this, it would be wrong," Wheatley said. "The people who come to the kitchen have been so downtrodden. They have been so rejected. They come in with their eyes down. You say 'Good morning' to them, or 'Can I get you a glass of tea?' and their eyes light up," she said.

The Community Kitchen was the result of the shocking look Wheatley had into the lives of people who must survive on less—sometimes much less—in a world where affluence is often their neighbor.

While Wheatley was helping to deliver household items to a family in need, the mother showed her a refrigerator that someone had just given her. Proudly, the woman opened the door—but the inside was bare.

"The sight of that starkly empty refrigerator broke my heart," Wheatley said. "There was an 8-year-old boy in the family, the same age as my son. I wondered if he son would even have a cake for his birthday, which was the next day."

And so the dream of a soup kitchen was born. Wheatley believes that it is God working through good people who makes things happen. "I believed enough people would support the project," she said. And she was right. Almost immediately a building was secured. Eventually, more than 100 volunteers came forth to help.

At the time, Wheatley didn't know where all the resources would come from, but money, food and volunteers have always been there. "I put it in God's hands and God has never failed to provide," she said.

Wheatley's first talk in the community produced two large Army kettles and 24 volunteers. "God puts it in people's hearts to do this," she said.

"There is so much goodness in people and they are eager to share in this work. So many have come in to support the kitchen. As rich as we are and with the resources we have here, if everyone does a little, we can get the big job done. The Community Kitchen is an example of that," said Wheatley.

She calls the kitchen a "belonging place. Those who come are comfortable here. It is their kitchen, they may not be comfortable in a restaurant."

"I like to think of the project as a clover—the patrons, the volunteers and the donors. It takes all of us to make it happen. When there is a need, we have to find a way to fill it. We must address the injustices and prejudices against the less fortunate," Wheatley said.

Therese Wheatley believes the Community Kitchen helps to do just that. She and her husband Gary have three children and are members of Sacred Heart Church in Jeffersonville.

Barbara Anderson has been the community services director for Hoosier Valley Economic Opportunity Corporation for six years. In this position, she directs different programs for the homeless, including Haven House in Jeffersonville.

Haven House is a strong multi-purpose shelter for the homeless. Services there provide comprehensive case management through counseling, basic adult education, the Homeless Literacy Project through the VISTA program, a parenting support group and parenting classes.

"I don't think peace can exist until opportunity is offered to all on an equal basis. The homeless, illiterate, handicapped, elderly, poor women and minorities all need opportunities for education, employment and housing," she said.

"It is all about justice," said Anderson. "There's no equality, and without equality, there is no peace, because these people are always struggling to obtain that equality. They have a right to the same dream as other Americans."

"Who goes into the projects to talk to kids about going to medical school? But there are those who go into the projects to talk about selling drugs," she said.

Anderson said her goal is to help balance things.

"Haven House is a perfect example of pooling community resources," said Anderson. "There are a lot of volunteers working with it, and people stop by with food, clothes and gifts for the children."

Anderson said more funding is needed for homeless programs. "There is more demand in Indiana now for each federal

dollar," she said. "Of the \$2 million requested last year, \$800,000 in federal funds was the amount allotted. No state funds were issued for the homeless in Indiana," she said.

Last year, 602 homeless people were served at Haven House, Anderson said. More could have been served, but no more than 60 people may spend a night at the house because of fire regulations. The overflow is referred to shelters in Louisville or to local hotels.

"We do make sure all the homeless who come to us are housed," said Anderson. "We use local funds from churches or anything else we can do."

Haven House has an annual budget of \$150,000 to \$180,000. Last year \$55,000 was received from federal funds, \$36,000 from United Way and about \$25,000 from Community Service block grant funds.

"We need another \$50,000 to adequately staff Haven House," said Anderson. The house has a trained, paid staff, but it utilizes volunteer help as well.

"We believe the homeless aren't homeless only because they have no house or funds. Other reasons are lack of job skills, substance abuse, spouse abuse, divorce, death, and lack of education," she said.

After clients leave Haven House, 65 percent get employment and stable housing, Anderson said. "The problem is there are not enough case management dollars for working with the homeless and low-income families. Human development needs as much funding as community and economic development."

Barbara Anderson and her husband Don are members of Sacred Heart Church in Jeffersonville and have two children.

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CARING IN NEW ALBANY—Among those helping in social service ministries in the New Albany Deaneary are (from left) Pat Datillo, Barbara Williams, Therese Wheatley, Joan Smith and Barbara Anderson. (Photo by Dorothy LaGrange)

A postcard from an Israeli prison

A Bethlehem University student asks his teacher to help care for his wife

by Bro. Patrick White
Special to The Criterion

BETHLEHEM, Israel Occupied Territory—The postcard arrived unexpectedly in my Bethlehem University mail box at the end of June. The address side of the card was unusual, for it had elaborate printed headings and instructions for the sender and receiver of the card in Hebrew, Arabic and English.

I immediately picked out my name, Brother Patrick, for the rest of the handwriting was in Arabic. Next my attention was drawn to the column dealing with details of the sender of the card. The writer's full name, family, identity card number and then a space entitled "detainee number and the place of detention." The card was dated June 22, 1991.

My curiosity was intense. Who was this? Who was this Palestinian in an Israeli prison? The short message, written in English on the other side of the card, answered by questions:

"Dear Brother Patrick: Hello! How are you? I am at al-Dahria prison. I hope you

are in good health and all the staff of the university are happy and with good news. Please help my wife, my wife is alone now because my family are outside the country. I will be released on the 9th of November, 1991 and I hope there will be peace and freedom soon. I hope I'll see you one day. Thank you and God bless you. Your friend, Jamal Offendi."

Jamal had been in my Shakespeare class during the spring semester at Bethlehem University, the university established and owned by the Vatican to train Palestinians as a way to keep a Christian presence in the Holy Land. He was neither a criminal nor a violent young man but someone who worked for his community, was involved in efforts to plan and develop its economy and way of life.

He had the courage to lead and to speak out against injustices in spite of the presence of the Israeli undercover police and the network of spies and collaborators that breed mistrust and fear in his oppressed community. I knew him as a fine young man in his early 20s, quietly spoken, always courteous and polite, highly regarded by his peers on campus, and an ardent believer in his Palestinian identity.

Jamal was married to a very attractive student called Manal who studied in another English literature class I taught. During the month of May Jamal unexpectedly stopped attending my class. I recalled

seeing his wife, Manal, that same day looking particularly distressed in class. Her face was unusually pale, she was in a daze, she appeared to be in a state of shock. Where was her bright captivating smile, her incisive participation in class, her eagerness to answer, to challenge and discuss? I was slow to associate Jamal's disappearance with her distress.

I tried to catch Manal's attention in the class. Our eyes met but I saw only a vacant glazed stare. I was an intruder in her private sorrow and wretchedness.

The next day Manal came to see me and, if you can imagine in some smothered dream, could see her face and hear her voice and hear her say how they came at night, smashed in their tiny home and took her husband from their bed, you may begin to see how obscene and merciless military occupation can be. And if you could have heard her controlled flat voice say she did not know where he had been taken, nor why, or for how long, you would not blandly cast aside your care and say it's no concern of yours.

Nor feel the helplessness I felt when at a later date she told me how she learned Jamal was in prison in al-Dahria near Hebron. And when at last she was given permission to visit him only to discover when she arrived at the miserable place they had transported him away into the tent compounds in the open cauldron of Ansar 3 in the Negev desert. Here six months imprisonment without trial imposed on Jamal is euphemistically called "administrative detention."

Jamal joined the tens of thousands of Palestinians who have suffered unjust and illegal detention. Imprisoned outside his country, he had been deported, an action contrary to the provisions of the Geneva Convention.

The censored message on the Israeli prison postcard did not tell me of Jamal's true condition. One has to consider the experience of another of our many students who was arrested recently to visualize the treatment Jamal may well be exposed to as he wrote his message.

This second student, while attending classes at the university, discovered that his refugee camp was placed under 24-hour curfew, which meant he was unable to enter his home area and was forced to find accommodation near Bethlehem for that

night. The place he stayed in was raided by Israeli troops and he was imprisoned. He was arrested because he was not at home in his camp, a fact that emphasizes the ghettoization of the Palestinian community.

His teachers were concerned because he would miss his graduation examinations and would lose the opportunity of going abroad to start an M.A. program. Fortunately, he was released after two weeks, but he returned to the campus visibly shaken. He had suffered long periods of solitary confinement standing in the heat in a small enclosed space, was repeatedly interrogated, beaten severely in such a manner that there were no markings on his body, was subjected to electrical shock torture and further intimidation in order to persuade him to become a collaborator.

Furthermore, he will probably be issued a Green Card which will prevent him from leaving the immediate area of his refugee camp. The idea of going abroad for this talented young academic was now out of the question.

Hearing of this experience, I could not help but be concerned for Jamal. He has tried to complete his education at the university level for over six years. He has been arrested three times, spent nearly four of the last five years in prison without trial, has hardly been with his wife since they were married three years ago, has little hope of finding work, and has lost what income he received from his Palestinian father. As a Palestinian, his father was dismissed from his job in the Gulf States during the recent war in Iraq.

I have received hundreds of colorful postcards from all parts of the world, from sparkling beaches and salubrious mountain slopes, from emancipated friends and acquaintances basking in the unrestricted freedom of their holiday hotels. But I shall always keep this white postcard from al-Dahria prison; it is the only one I have received from scores of my students who have suffered the arbitrary and brutal arrests that continue here.

Detainee No. 21,857, it says, a stateless Palestinian, a man without rights, even those rights granted under this suffocating occupation, for I noticed that he has no identity number, the card that enables him to move and to exist within the confines of his own home and the restricted areas established on the West Bank during and since the Gulf War.

Looking at the white card again I noticed "Postage free" printed on the top of its righthand corner. How ironic! Was this the only sign of gratuity except, perhaps, as a colleague of mine dryly observed, the free bus ride Jamal endured blindfolded and handcuffed on his way to prison?



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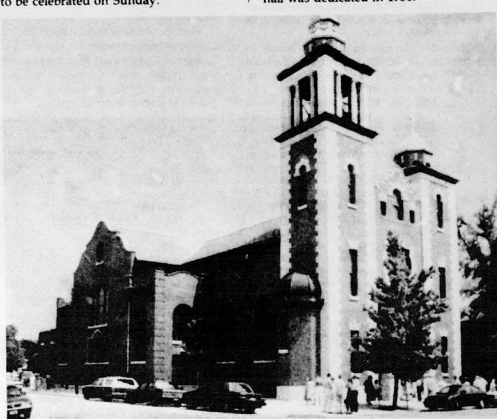
St. Augustine, Jeffersonville, to celebrate 140th anniversary

St. Augustine Parish, Jeffersonville, will celebrate its 140th anniversary the weekend of Aug. 10-11. The 5:30 p.m. Mass on Saturday will be followed by an ice cream social at the Knights of Columbus Hall.

All past and present parishioners are invited to attend this and special liturgies to be celebrated on Sunday.

It was on Aug. 10, 1851, that a mission church was dedicated to St. Anthony of Padua. Father Augustus Bessieres came to serve as pastor in 1854. When a larger church was dedicated in the mid-1860s, it was named to honor the first pastor.

In 1905, the church was rebuilt after flood (1883) and a 1903 fire. A new parish hall was dedicated in 1981.



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Bishop Perry's death highlights changes in black Catholicism

by Jerry Filleau
Catholic News Service

WASHINGTON—Bishop Harold R. Perry's 25 years as this century's first African-American bishop symbolize both the advances of black Catholics in that time and the gap they still experience between the Gospel mandate and U.S. Catholic practice.

Appointed auxiliary bishop of New Orleans in October 1965 and ordained the following January, Bishop Perry died July 17 at the age of 74, just six months after he celebrated his silver jubilee as a bishop.

"No one will ever know what he had to endure as the first black bishop," said Archbishop James P. Lyke of Atlanta. He faced opposition right from the start, he added, when "people demonstrated at his ordination with signs like 'We don't want a nigger bishop.'"

Divine Word Father Jerome LeDoux, who is Bishop Perry's cousin, in a recent Divine Word newsletter described the 1966 ordination as "the ecclesiastical equivalent of Jackie Robinson's introduction into the major leagues."

"Bishop Perry was the personification of the changes (in the status of blacks) that were taking place in the church and society," said Baltimore Auxiliary Bishop John H. Ricard, chairman of the U.S. bishops' Committee on Black Catholics.

"At that time there were no black leaders in the political world, the government or the church," said Bishop Ricard. "Bishop Perry took the brunt of the resistance."

He was already a quiet pioneer of black leadership before he became a bishop. In the 1950s, as founding pastor of the first black parish in Broussard, La., he built a church and school that celebrated black Catholicism. Above the main entrance to the church he placed a sculpture of the Holy Family with black features—a bold statement of black Catholic identity and culture which, Father LeDoux noted, came "decades before most black Catholic activists and militants were feeling their oats."

In 1958 he became the first black rector of a U.S. seminary. In 1963, a month after meeting with President John F. Kennedy on strategies for peaceful integration of public accommodations, he became the first black clergyman of any denomination ever to lead the prayer opening a session of the U.S. House of Representatives.

When he was elected head of the Divine Word southern province in 1964, he was the first black provincial of a religious order in the United States.

When he was named a New Orleans auxiliary in 1965, he was placed in an archdiocese where desegregation of Catholic schools three years earlier touched off a near-revolt among some Catholics. Then-Archbishop Joseph F. Rummel had been forced to excommunicate three segregationist political leaders. One Catholic school was bombed and Catholic school registrations in the archdiocese dropped nearly 4,000.

It was only 10 years before Bishop Perry's appointment that Archbishop Rummel had suspended all services in a Catholic church when parishioners refused to let a Negro priest celebrate Mass.

Similar stories could be told in other dioceses across the country, especially, but not exclusively, in the South.

When Bishop Perry was ordained a priest in 1944, he was only the 26th black to be ordained in the history of the U.S. church. He joined the Society of the Divine Word because it was one of a handful of religious orders that would accept a black candidate. By the time he was ordained a bishop, 164 of the nation's 59,000 priests were black—62 of them Divine Word priests.

Among the 33,000 U.S. priests today, said Bishop Ricard, about 350 are black. That is still a significant underrepresentation for black Catholics, who form about 3 percent of the U.S. Catholic population, but a notable increase during a quarter-century in which new priestly vocations plummeted nationwide and the total number of priests decreased by 6,000.

Bishop Perry was the only black among the U.S. bishops for six years. He publicly praised the warmth and support he received from fellow bishops whose dioceses he visited as he traveled to meetings and speaking engagements around the country, but he also confided to close friends that he was snubbed at first by many bishops.

"It was a strange coincidence," Father LeDoux wrote, "that talk slowed and soon stopped whenever he neared a group of bishops engaged in conversation during coffee breaks at their meetings."

Four more black bishops were added in the 1970s and eight in the '80s, bringing the total to 13 before Bishop Perry's death.

Archbishop Lyke, who earlier this year became the nation's second black archbishop, said he was ordained a priest the year Bishop Perry became a bishop. He described

the tension Bishop Perry faced not only in trying to break down barriers of white racism, but also in trying to lead a black community torn between militants and those who advocated slower, quieter approaches.

When he was a young activist priest in the '60s and '70s, the archbishop said, there were many times "I wished (Bishop Perry) would be more public."

At his first press conference in New Orleans after his appointment, Bishop Perry declared, "I am not the Catholic who (to the Rev.) Dr. Martin Luther King," he said he would "have so many things to do as a Catholic bishop that I personally will not have time to be considered a civil rights leader."

"As a person, he was not a public figure," he and refused to take on a role that did not fit his personality, said Archbishop Lyke. "He was a great pastor, and he fought racism in more quiet, one-on-one ways."

As I grew older, I appreciated (his different style) more and more," the archbishop said. "Not everyone is disposed to be that kind of public person" that many black Catholics wanted Bishop Perry to be.

He did speak out on civil rights and racism, but often it was in homilies to black congregations around the country and did not make national headlines.

"He took his role in an intensely personal way," Bishop Ricard said. "He was a man of the church... He saw his role as internal to church structures, developing black Catholicism within the Catholic community."



Bishop Harold R. Perry

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The Caring Community serves the frail elderly

by Mary Ann Wyand

When people care enough to help others, great things can happen.

That's the story of The Caring Community, a two-year-old volunteer organization dedicated to providing service programs for the elderly in Indianapolis.

The Caring Community exists because parishioners at St. Thomas Aquinas Church and members of three neighboring Protestant churches decided to work together in an interfaith ministry to serve the frail elderly and the family members who care for them.

It was an identified community need, so St. Thomas parishioners joined efforts with the congregations of Fairview Presbyterian Church, Faith United Christian Church, and University Park Christian Church (St. PUF), all located near the intersection of North Illinois and 46th streets.

Their combined volunteer efforts and shared financial commitment resulted in implementation of A Caring Place adult day care center at Fairview and a cooperative arrangement with Heritage Place of Indianapolis to provide respite care for elderly people who are homebound.

For information about adult day care, telephone 317-466-0015. To inquire about respite care, call 317-283-6662.

To help finance these special ministries, the four churches are sponsoring their second annual St. PUF Festival on Aug. 3

from 11 a.m. until 4 p.m. on 46th Street between Illinois and Capitol streets.

The festival features a giant garage sale, contests, games, food, a parade, and other entertainment.

"It's open to the public," festival committee member Ellen Moeller explained. "We'll have entertainment for all ages. We hope that it will be a fun time for neighbors to be together and enjoy each other as well as knowing that the proceeds are going to help The Caring Community."

Marian Towne, president of The Caring Community board of directors, told *The Criterion* that the volunteer effort grew out of a concern by members of the four churches, who felt they needed to respond in an ecumenical way to one of the pressing social concerns in the area.

"We are a community that is aging," she said, "and we noticed that there was a great need for an adult day care center. We weren't able to get that started right away for lack of space, but we had been working with the Church and Community Project of the McCormick Theological Seminary in Chicago. We started the respite care program in 1989 and the adult day care center in 1990."

Fairview Presbyterian Church installed a ramp to make their building accessible to people with handicaps, she said, and the four churches initiated A Caring Place there last summer.

"Sometimes people have the idea that the people in the pews are lagging behind the pastoral leadership in terms of



COMPANIONSHIP—Activities coordinator Betty Holderfield (left, standing) and Providence Sister Susan Dinnin, site manager of A Caring Place, (right, standing) help Garland Riley and Ruby Willis (seated) with an art project at the adult day care center. Exercise, songs and socialization are other benefits. (Photo by Mary Ann Wyand)

social and community action and putting their faith into practice," Towne explained. "But surveys have shown that people feel that this is an integral part of their Christianity. They want to do something that evidences in the community that all of God's children need to be cared for, from babies to senior citizens."

Implementation of The Caring Community programming has resulted in more of a cooperative spirit between members of the four different denominations, she said, because the people are getting to know their church neighbors better and are working together on projects that they know are needed.

Mary Anne Martin, respite care coordinator and case manager at Heritage Place, said respite care "provides relief or a break to care-givers as well as companionship and socialization to older adult clients in their homes."

Volunteers provide basic care during short-term home visits of up to four hours a week, she said. Eleven homebound people currently receive volunteer respite care, with 17 people on the waiting list.

"We're constantly recruiting new volunteers," Martin said. "There's always going to be a need. We serve all of Marion County. It's not a babysitting service. It's companionship. The care-giver's world has become small as well because most of them have 24-hour-a-day care of their loved one. It's really wonderful that our volunteers are able to give care to an older adult and help a care-giver as well."

What started as a home care program by the four churches has evolved into a formal respite care service jointly sponsored by The Caring Community, Catholic Social Services, and Heritage Place.

"We did receive funding from the Central Indiana Council on Aging," she said, "but now we are totally a United Way agency and also receive private donations. We have a care-givers support group, and we work very closely with the adult day care program."

Respite care volunteers range in age from 25 to 85, Martin said, and participants have described the program as "a wonderful opportunity for anybody."

Providence Sister Susan Dinnin, the site manager for A Caring Place, said the adult day care center currently serves nine participants weekdays from 7:30 a.m. until 5:30 p.m. and can accommodate others.

A Caring Place is also co-sponsored and managed by Catholic Social Services," Sister Susan explained. "We minister to the frail elderly, enabling them to remain independent as long as possible. The opportunity for socialization is extremely

important as well as the opportunities for mental and physical stimulation."

Adult day care frees family members for working, errands, or simply a much-needed day off from taking care of their elderly loved ones, she said. It also benefits the senior citizen who might otherwise spend too much time at home.

"With the mobile society that we have today, I think a number of seniors don't have the support system that they used to have years before," she said. "Adult day care satisfies a need of our aging society."

A Caring Place was established in this Indianapolis North Deamery neighborhood, Sister Susan said, because of the high ratio of persons 65 years of age and older.

"The four churches have pledged that they will financially support A Caring Place for two years," she said, "and then Catholic Social Services will assume the financial responsibility. It was a tremendous challenge that these four churches undertook to respond to a need of the community. Our philosophy is to help these elderly people feel special and to help them feel wanted and needed. It's extremely important that they know when they come here that they are loved."



TRIBUTE—Marisa Brezje, at 99 the oldest member of Holy Trinity Parish, joins others in the assembly in placing a red carnation in a vase before the image of Marisa Brezje, patroness of Slovenia, at a prayer service that was held on July 21 for peace in Slovenia. Pastor Father Kenneth Taylor presided and Paul Barbarich spoke as president of the Slovenian Cultural Society of Indianapolis. (Photo by Sue Ann Yovanovitch)

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Terre Haute Catholic Charities seeks donations for yard sale

Families in the Terre Haute area may help those who are homeless by cleaning their homes and discarding household and clothing items to the Great American Yard Sale.

The Aug. 24 event, sponsored by Pfister and Co., Inc. and Better Homes and Gardens, will benefit Bethany House, a facility sponsored by Catholic Charities and Better Homes Foundation, a national organization that helps homeless families.

The location of the sale is 711 Ohio

Street, Terre Haute, from 8 a.m. to 2 p.m. Items may be dropped off before the sale at the same address between 8 a.m. and 5:30 p.m., Monday through Friday, or picked up by calling 812-232-5083.

Bethany House provides emergency shelter and food and helps find housing and jobs. It supports pre-school programs, medical, dental, vision, hearing, recreational and tutorial services for children, as well as job training, counseling and orienting workshops for parents.

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The Sunday Readings

Sunday, August 4, 1991

Exodus 16:2-4, 12-15 — Ephesians 4:17, 20-24 — John 6:24-35

by Fr. Owen F. Campton

The Book of the Exodus is one of the first five books of the Bible, and as such it was regarded as a fundamental source of God's revelation during the time of Jesus and by Jews today. It is a religious chronicle of the passage of God's people from Egypt, and Egyptian slavery, to the land God had promised.

That passage surely moved across the Sinai desert. Bleak, usually with little vegetation, and then as now home to very few other humans if any, Sinai offered the fleeing slaves little nourishment. Water too was in short supply. That is the setting for this weekend's first reading.

Faced with the unknown, hungry, thirsty, and lost, the people escaping Egypt again and again felt that God had led them out of slavery but had abandoned them as they searched for the land he promised them.



In this reading, through God's mercy, in his power, they discovered manna. Actually, manna is a natural phenomenon. It is the sweet secretion of various insects in the desert. It can be gathered and used for human consumption. For the author of Exodus, and those who heard the story, the marvel was not that the substance had natural origins but that it was found just as it was most needed. In that was the presence of God. In that was the miracle.

Again this summer, the church proclaims the Epistle to the Ephesians for a scriptural reading. The theme is linked with that of last week. The epistle calls upon us to abandon our human ways of thinking, and to consider things and life in the context of God. We are not in command of all knowledge, nor of perfect knowledge. We need God.

St. John's Gospel continues this week with the story it began last week. In that story, the Lord fed the multitude with a few pieces of bread and fish.

In this week's reading, that marvelous event now past, the Lord tells his followers that they must not seek earthly food as much as spiritual food. They must not think of the present as much as they must consider the future, and eternity.

THE POPE TEACHES

Belief in Christ is belief in church

by Pope John Paul II
Remarks at audience July 24

The church is in one sense a continuation of the mystery of Christ's incarnation, for he participates in the divine and human reality of the incarnate Lord himself.

The church is truly the "body of Christ" (cf. 1 Corinthians 12:27; Ephesians 1:23; Colossians 1:24) and is as intimately related to Christ as the branches to the vine (cf. John 15:1-5).

Belief in the church is a logical consequence of our belief in Christ. Saying "yes" to Jesus Christ demands that we also say "yes" to his church.

By choosing Peter as the "rock" (cf. Matthew 16:18) on which he would build the church, Jesus wished us to overcome the difficulty of believing in an institution made up of sinful men and women.

After Peter's denial of Jesus during the Passion, his contrition led the Risen Lord to confirm him in the task of strengthening his brethren in faith (cf. Luke 22:32).

and shepherding the Lord's flock (cf. John 21:15-17).

Although filled with sinners, the church is constantly aware of the power of God's grace at work within her. Despite the human weakness of her members, she trusts in the help of the Holy Spirit as she strives to remain faithful to Christ.

Failure to believe in the church can result from a refusal to acknowledge any mediation between God and each individual. God revealed himself in Christ, who then entrusted to his church the ministry of guiding human consciences to his truth.

Since Jesus founded the church as a community of salvation, rejection of the church can be seen as a rejection of Jesus himself.

Nor can it be claimed that belief in the church is somehow contrary to human freedom, since authentic freedom can never be attained apart from the living relationship which God offers us in Christ and through the church. Saying "yes" to Christ, then, must be the ultimate reason for our saying "yes" to the church.

MY JOURNEY TO GOD

The Gift of the Spirit

Sara, sweet Sara, grows restless and wild. Something is silently calling her name. The Sara who listens is Sara the child. While Sara the woman knows not whence it came.

Sara, sweet Sara, sits quiet at her loom. Her workworn fingers are silent and still. Sara the woman is still in the room. While Sara the child runs swift down the hill.

Skipping and singing she scampers along. The wind is blowing her long silky hair. Laughing and lifting her sweet little song. Simply a child with no womanly care.

She calls to the birds that sing high in the trees, And lies on her back in the warm golden sun.

She studies an ant from her hands and her knees. Then she's off again in her childish run.

She chases the fluttering butterflies. Kaleidoscope colors of yellow and black. Then a faraway look appears in her eyes. Something is silently calling her back.

Sara, sweet Sara, stops swift at her play. Her eyes growing painfully pensive and still.

Sara the carefree child must be on her way.

Sara the woman starts back up the hill.



Sara, sweet Sara, is back in her role. But whither she comes and whither she goes, Sara the woman hides deep in her soul. And only the Sara child, Sara child knows.

—by Glenna Hoog

(A resident of Brookville, Glenna Hoog worships at St. Peter Church in rural Franklin County.)

He then proceeded to remind them that it was not Moses, that greatest of prophets and religious guides, who fed the people manna in the desert, but God in his mercy, power and love.

Finally, the Lord says that he himself is the "bread of life." He is the nourishment we need, the food without which we will starve.

As was the case last week, this is an additional stress upon the Eucharist. It is important to recall that the Gospels were not written in the time of Jesus.

The authors took no notes as Jesus was speaking and then hurried to transcribe what he had said. Rather, as was the overwhelming custom of the time, word passed by conversations, story-telling, and preaching. Only generations later, when in the natural course of events those who had known Jesus personally, or who had known the apostles, were dying, did the Gospels appear in writing—to capture for all time what was said.

When the Gospels were written, the Eucharist was very much the supreme activity of Christian worship. These references to "bread," "bread of life," "manna," and the food plentiful enough for vast multitudes and absolutely necessary for life, were instantly understood in their eucharistic context and reference.

Reflection

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Entertainment

VIEWING WITH ARNOLD

Plot of 'Dying Young' succumbs early in film

by James W. Arnold

Despite the marvels of 20th century medicine, large numbers of humans still die at a young age. Don't even factor in the agonizing tragedy of starving Third World children. Consider only the relatively healthy, well-nourished Americans who obliterate themselves with grim persistence in car accidents and street violence.

"Dying Young," unfortunately, isn't about any of them. It isn't even about death, since its sickly hero is still reasonably well at the fadeout and may even survive to make a sequel. It's about romance, actually, with the extra urgency provided (as often in movies) by the poignant awareness of mortality.

Since the female half of the romantic pair is played by Julia Roberts, an exciting personage and reluctant reigning media queen, some things should be noted immediately. Roberts is wholesomely stunning to see here, since the film wants and needs her to be a beauty object. It's definitely overkill. From an early scene in business suit miniskirt to smashing but modest beach images, windblown red hair against the Pacific sunset, she is her own

She's also (at 23) a better than fair dramatic actress, in small moments as well as large. And no matter what critics say, "Dying Young" will make money. Most paying customers won't care very much



(are probably elated) that it's not really about death.

The male part of the equation is Campbell Scott, a boyish fellow with a great smile. He made a strong debut last year as the sensitive guy in "Longtime Companions" whose friends were all dying of AIDS. (Lots of people died young in that one.) In this adaptation of Marti Leimbach's novel, Scott is Victor Geddes, a wealthy, quietly cerebral young San Franciscan, pale and bald, who has been battling adult-onset leukemia for 10 years.

Roberts' Hilary O'Neil is a raised-Catholic blue-collar type who just walked out of her unfulfilling boyfriend's life. She answers a classified ad on Nob Hill and meets Victor, whose prayers are certainly answered. He's looking for an attractive woman to help him through the miserable side effects of chemotherapy.

While not a nurse, Hilary (as she explains) gained some clinical experience in high school when the nuns would give hospital duty to girls for "bad deeds" (like French kissing, short skirts). Perhaps the religious education sensitized her as well. The "most real" sequence of the film shows her surprise and concern as she waits in the medical office for Victor and sees the range of patients, from children to the elderly, waiting for treatment.

Director Joel Schumacher dealt with odder near-death experiences in "Flatliners" but gives this one a similar dark, backlit look. He makes Victor's chemo reactions violent and grim, doubtless to emphasize the bleakness of the disease. Hilary also wins sympathy for her courage in these episodes. But the pain, vomiting, etc., is dispensed with early.

Victor soon begins to improve, and



DYING YOUNG—Actress Julia Roberts portrays a free-spirited woman who falls in love with a wealthy young man, played by actor Campbell Scott, who is dying of leukemia and hires her to care for him in "Dying Young." The U.S. Catholic Conference classifies the film A-III for adults. (CNS photo from Twentieth Century Fox)

decides to forget his treatment and flee with Hilary to a gorgeous rented frame beachhouse on the coast near Mendocino. While the affair has been platonic until now, it soon becomes the idealized idyllic affair, complete with wind, waves and copter shots of runs along the bluff above the beach.

Victor also begins to teach Hilary about the finer things of life, including paintings by German expressionists with tragic love lives. (Roberts seems stuck in her movies playing wails rescued by wealthy sophisticated men.)

The perfect situation is, of course, played out against Victor's illness, which is bound to return. Then he becomes jealous of a young local construction worker (Vincent D'Onofrio) with an obvious interest in Hilary. They play out their hostilities, interestingly enough, in several highly emotional games of "Jeopardy."

Also making brief and somewhat ineffectual appearances are David Selby and Ellen Burstyn as the Geddes family and the O'Neils, mother, and Colleen Dewhurst (Scott's real mom) as a rich wine country matron who has outlived three husbands now buried on her property.

The second worst thing about "Dying Young" is that the main story lines (Will

they stay together? Will Victor live or die?) are never resolved. You can argue that it's more realistic that way. But people who endure movie plots are owed a more definite conclusion.

The worst thing is that never in all of this death-obsessed passion is there any talk of life and what it means and whether it's all worth it. True, most movies ignore ultimate issues. Better that than simply using them as dramatic background.

(Pretty surface, not much substance; tasteful illicit romantics; not recommended.)

USCC classification: A-III, adults.

Recent USCC Film Classifications

The Ballad of the Sad Cafe A-III
Bill & Ted's Bogus Journey A-III
Don Juan, My Love A-III
Dutch A-III
My Mother's Castle A-III

Legend: A-I—general pantheism; A-II—adults and adolescents; A-III—adults; A-IV—adults, with reservations; O—morally offensive. A high recommendation from the USCC is indicated by the * before the title.

Frederic Remington 'captured' the American West

by Henry Herx
Catholic News Service

The "American Masters" series profiles the pictorial myth-maker of the Old West in "Frederic Remington: The Truth of Other Days," airing Monday, Aug. 5, from 9 p.m. to 10 p.m. on PBS. (Check local listings to verify program date and time.)

Remington, an art school dropout from Ohio, traveled to the West in 1881 at the age of 20, intending to become a cattle rancher.

Instead, Remington opened a saloon in Kansas City, got married, and went broke. He came back East with a number of sketches of Western life that he turned into paintings.

The American West was the hot topic of the day and magazine editors gobbled up Remington's drawings to illustrate the stories and articles they were publishing about the frontier.

By 1886, Remington had become the leading illustrator of Western subjects because, we are told, his dramatic drawings had a "supercharged realism" whose power few other artists could equal.

Art historians provide much of the program's commentary in helping explain the quality and flaws in Remington's picture of the West. The realistic detail of his work is shown by dissolving from photographed Western scenes to similar ones in his drawings.

The verisimilitude is remarkable, especially in going from action shots of horses to those he painted on canvas. Remington was proud of his ability to reproduce reality and said he wanted his epitaph to read: "He knew the horse."

We are told that Remington's drawings had "the aura of truth even when the works he was creating were purely imaginary."

In Remington's eye, the West was a place peopled by heroic figures—"the men with the dark on."

Earlier frontier painters had emphasized the harmony of humans and nature. Remington saw it in terms of "the struggle of individuals against overwhelming forces" and the subject often was reduced to a life-or-death situation.

Narrated by Gregory Peck, with Remington's own words spoken by Ned Beatty, the point of the program is Remington's pictorial accomplishments and how they

influenced the mythic image of the American West now embedded in our popular culture.

As much as the heroic myth of the West has been debunked, it still persists and can stir controversy. Remington's treatment of the Native American is a prime example. "He saw the Indian as a worthy adversary," we're told, but also as "a Stone Age primitive" with whom he had no empathy. The Indian was, he wrote, "as a picture, perfect—as a reality, horrible."

Remington lived most of his life in the East and had relatively little experience of the West. Certainly he had never worked as a cowboy nor saw any frontier battles.

His boyish enthusiasm at the outbreak of war with Spain in 1898 soon turned to disillusionment.

"I expected to discover the glories of war," he wrote, but he discovered that he couldn't get the picture of the dead out of his mind.

"All the broken spirits, bloody bodies, hopeless, helpless suffering which drags its weary limbs to the rear are so much more appalling than anything else in the world," he wrote, "that words won't mean anything to one who has not seen it."

At the time of his death in 1909, Remington's paintings and drawings of the West numbered over 3,000. But it was the 22 bronze sculptures he did in his final years upon which he expected his reputation as an artist would rest.

It is, of course, those vividly colorful, dramatic drawings of the heroic West by which he is best remembered to this day.

His work is reflected in the imagery of countless Western movies that romanticize the frontier experience and have deeply ingrained this in the American imagination.

Directed by Tom Neff, who wrote the narration with Louise Lquire, the documentary celebrates Remington's art while pointing out its limitations.

The hour with this robust and vigorous subject passes quickly and enjoyably. But along the way, one learns Remington's vision was based on a dramatic sense rather than on experience.

The myth of the American West may be picturesque, but it is certainly only part of a much larger reality.

TV Programs of Note

Sunday, Aug. 4, 9-11 p.m. (CBS) "Echoes In the Darkness." Rebroadcast of a two-part miniseries adapted from Joseph Wambaugh's best seller about the puzzling 1979 murder of a teacher (played by Stockard Channing)

and the trail of evidence pointing to two of her colleagues (played by Peter Coyote and Robert Loggia). It's adult fare. The conclusion airs Tuesday, Aug. 6, from 8-11 p.m.

Monday, Aug. 5, 8-9 p.m. (PBS) "Fat Man Goes Cajun." In his first visit to the United States for the "Adventure" series, British cyclist and essayist Tom Vernon travels the winding roads of Louisiana looking for the roots of Cajun culture.

Tuesday, Aug. 6, 9-10 p.m. (PBS) "The New Range Wars." Actor Peter Coyote hosts a "National Audubon Society Specials" program examining the bitter debate between environmentalists and ranchers over the ecological damage done by the overgrazing of live-stock on public lands in the American Southwest.

Wednesday, Aug. 7, 9-11:30 p.m. (PBS) "Valley of the Shadow of Death—1864" and "Most Hallowed Ground—1864." This week's episodes in the continuing rebroadcast of the award-winning public television series "The Civil War" cover the series of battles that pitted Grant against Lee, culminating in the ironic transformation of Lee's mansion into Arlington National Cemetery.

TV Film Fare

Friday, Aug. 9, 9-11 p.m. (PBS) "Jean de Florette." The first in a two-part 1987 adaptation with English subtitles of Marcel Pagnol's novel about a crafty farmer (Yves Montand) who in the early 1900s cheats a man from the city (Gerard Depardieu) out of the farm he has inherited by blocking the spring that is its only source of water.

This wrong is righted in the second part, "Manon of the Spring," airing the next Friday at the same hour.

Directed by Claude Berri, the French production is beautifully crafted and its sympathetic characterizations make the suffering and final tragic ruin of the city man, his wife, and small daughter all the more affecting.

The films show a realistic depiction of the unfortunate family's hardships as well as a passing sexual reference.

The U.S. Catholic Conference classification of the theatrical version was A-III for adults and adolescents. The Motion Picture Association of America rating was PG, with parental guidance suggested.

(Check local listings for program dates and times. Herx is director of the U.S. Catholic Conference Office for Film and Broadcasting.)

QUESTION CORNER

Last rites differ from anointing of sick

by Fr. John Dietzen

Would you please explain what anointing is, as when a priest comes to anoint a person who is very ill. How does that differ from the last rites?

I am a convert of a number of years, but never had occasion to ask about this ceremony until someone suggested that I should suggest it for my sick husband, also a Catholic. (New Jersey)



Many Catholics are still confused by this sacrament, unless they have had an opportunity to receive it themselves.

For a long time, into our own generation, this sacrament was known as extreme unction, from a Latin phrase which means literally the last anointing. Partly for this reason it became customary that it be received only by a person in imminent danger of death.

Even today some Catholics fear that death is only hours away if a friend or relative calls the priest for this anointment. The bishops at Vatican Council II noted that this sacrament is more fittingly called "anointing of the sick," and called for a revision of the ritual to reflect more appropriately this understanding.

According to our present ritual, an individual need not be in danger of death, but "dangerously ill" either from sickness or advanced age.

In other words, older people are considered eligible for the sacrament simply because of their general infirmities.

If there is a "last rite" when death is near, in Catholic tradition it is not anointing of the sick but the holy Eucharist.

In fact, the church has a special name for holy Communion when it is received by a dying person. It is called Viaticum, literally something which is to be with us "on the journey" through death into eternity.

I hope you take your friend's advice and give your husband an opportunity for the spiritual benefits of this

sacrament. As the bishops said in the council, by this anointing of the sick and the prayer of the priests who administer it, the whole church commends those who are ill to the suffering and glorified Lord, asks that he will lighten their sufferings and save them, and asks those who are ill to contribute to the welfare of the whole people of God by associating themselves and their pains with the passion and death of Christ ("Constitution on the Church," No. 11).

(A free brochure answering questions about baptism requirements and sponsors is available by sending a stamped self-addressed envelope to Father John Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701.)

FAMILY TALK

Comparisons can hurt children's self-esteem

by Dr. James and Mary Kenny

Dear Mary: How can I enlighten a mother-in-law who is doing a very harmful thing to my child?

My husband comes from a family of four, all of whom are married and have children. All of the grandchildren live close to their grandparents. Generally we get along well.

What bothers me is that Grandma makes comparisons between her grandchildren, always in the presence of the parents and the children themselves. My 6-year-old is compared unfavorably to his cousins.

My son is a normal little boy, better at some things, less good at others. I feel her comparisons are going to hurt his self-esteem and make him unsure of himself.

Since he is starting school next year, I don't want him to begin by feeling inferior. What can I give Grandma to read that might stop this practice? (Indiana)

Answer: Comparing children is an unfortunate practice in which many people indulge. Some parents attempt to discipline by comparing one child to another. Often an older brother or sister is held up as a model.

While using models to inspire children is a good idea, setting brother against brother or sister against sister is not. Competition and jealousy develop between brothers and sisters, who often grow to hate the "model" child.

Teachers too can indulge in this behavior. Younger children in the same family are compared to a model older brother or sister who attended the school in earlier years.

Your mother-in-law's style of comparing grandchildren suggests that she might have used this unfortunate style on her own children. Giving her reading material is not likely to work if it means changing a style which she apparently has used for years and which, in her view, works for her.

Your first approach might be a direct one. Tell her in a nice but direct way, "Please don't compare Jason to others." If you prefer, have your husband do it.

If the practice is long-standing, Grandma might be unwilling or unable to change. If that is the case, you must either change your own behavior or change the situation.

To be effective, you must do this without getting angry and without confronting her. Understanding and maturity are required. You want to take charge of the situation when it is harmful for your son.

When Grandma begins to compare your son to another, ignore the comparison itself. Instead, try one of these techniques:

► Turn the conversation by asking Grandma about one of her own interests. "Are those the bulbs you planted last fall? They seem to be doing real well." And you are off on an entirely different subject.

► If distraction does not work, invent a situation to leave the scene and take your son with you. "Jason, do you know where Daddy and Uncle Mark slept when they were kids? Let me show you."

► Perhaps you could gently tell your son that Grandma has a habit of making comparisons between people. This would show him that he is not singled out.

Trying to change other people rarely works. When it does not, take charge of the situation by using your own social skills to change the subject.

(Address questions on family living and child care to be answered in print to the Kennys, 219 W. Harrison, Bensenville, Ind. 47978.)

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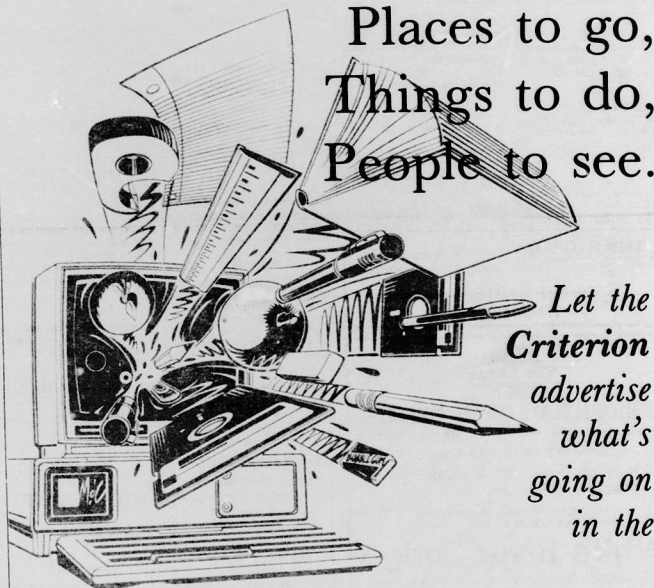
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The Criterion welcomes announcements of parish and church related activities for The Active List. Please keep them brief, listing event, sponsor, date, time and location. No announcements will be taken by telephone. No pictures, please. Notices must be in our offices by 10 a.m. Monday the week of publication. Hand deliver or mail to: The Criterion, The Active List, 1400 N. Meridian St., P.O. Box 1717, Indianapolis, Ind., 46206.

August 2

Central Indiana Catholic Charismatic Renewal will celebrate First Friday Mass at 8 p.m. in Little Flower Church, 13th and Bosart. Healing teaching 6:30 p.m.; praise and worship 7:30 p.m.

August 3

An Outdoor Mass sponsored by St. Agnes Parish, Nashville will be celebrated at 6:30 p.m. behind the Nature Center in Brown Co. Park.

The Annual Garage Sale at Bishop Chatard High School continues from 8 a.m. to 12 noon.

First Saturday devotions to the Blessed Mother begin with 7 a.m. Mass at St. John of Arc Church, 42nd and Central. Rosary, procession.

Pro-Lifers will pray the rosary at 9:30 a.m. in front of the Clinic for Women, 2951 E. 38th St.

Catholic Alumni Club (CAC) will attend Symphony on the Prairie. Meet at Marsh, 86th and Allisonville at 5 p.m. Bring picnic. Call Mary 317-255-3841 for details.

The World Apostolate of Fatima (The Blue Army) will hold First

Saturday Holy Hour devotions at 2 p.m. in Little Flower Parish Center chapel, 13th and Bosart.

Fatima devotions and a FIRE Chapter meeting follow 8 a.m. Mass in St. Nicholas Church, Sunman.

St. PUF Festival to benefit the Caring Community's ministry to the elderly is open from 11 a.m. to 4 p.m. on W. 46th St. south of St. Thomas Aquinas Church, Indianapolis. Food, games, entertainment.

St. Augustine Parish Mt. St. Joseph will sponsor a Rummage Sale for the benefit of St. Elizabeth's of Southern Indiana from 9 a.m.-2 p.m. in the parish hall.

Nativity Parish, 7300 South-eastern Ave. will hold its Annual Rummage Sale from 8 a.m.-3 p.m. Proceeds benefit Indianapolis area missions.

August 4

A support group for central city families which have a member with severe mental illness will meet from 3-5 p.m. at Holy Angels School, 2622 Dr. Martin Luther King Jr. St.

St. Mary Parish, Lansenville will hold its Annual Parish Picnic at 10:30 a.m. Chicken and ham dinners, quilts.

A Revised Latin Mass will be celebrated at 11 a.m. in St. John Church, 126 W. Georgia St.

A Pre-Cana Conference for engaged couples will be held from 12:45-5:30 p.m. at the Catholic Center, 1400 N. Meridian St. Pre-registration required. Call 317-236-1596.

Bingos: MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m. TUESDAY: St. Simon, 5:30 p.m.; St. Malachy, Brownsburg, 6:30 p.m.; Msgr. Sheridan K. of C. Council 6138, Johnson Co., 7 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; K of C Council 437, 1305 N. Delaware, 5 p.m. THURSDAY: St. Catherine, 6:30 p.m.; Holy Family K of C, 220 N. Country Club Rd., 6:30 p.m. FRIDAY: St. Christopher, Speedway, 6:30 p.m.; Holy Name, Beech Grove, 5:30 p.m. SATURDAY: K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: Ritter High School, 6 p.m.

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St. James Church in Indianapolis will celebrate its 40th Anniversary and Mortgage Burning at 3 p.m.

St. Cecilia Parish, Oak Forest will hold its Annual Chicken Dinner and Picnic with serving from 10 a.m.-3 p.m. Homemade ice cream.

St. Boniface Parish, Fulda will hold its Annual Church Picnic from 10:30 a.m.-9:30 p.m. Homemade turtle soup, roast beef and chicken dinners, \$1,000 raffle, games.

The "How to Pray, Study and Obey the Bible" series continues at 9 a.m. at St. Lawrence Parish, 46th and Shadeland.

Sign Masses for the Deaf are celebrated each Sun. in the following churches: St. Thomas, Fortville, 8 a.m.; St. Barnabas, 8300 Rahke Rd., 9 a.m.; St. John of Arc, 42nd and Central, 10:30 a.m.; Holy Spirit, 7243 E. 10th St., 10:30 a.m.; and St. Mat-theu, 4100 E. 56th St., 11:30 a.m.

Marian Devotions are held each Sun. at 2 p.m. in Sacred Heart Parish chapel, 1530 Union St.

A Spanish Language Mass is celebrated at 1:15 p.m. each Sun. in St. Mary Church, 317 N. New Jersey St.

Exposition of the Blessed Sacrament is held from 1-6 p.m. each Sun. in St. Lawrence Chapel, 4650 N. Shadeland Ave.

August 5

Our Lady Queen of Peace Meditation Prayer Group will gather for an hour of meditating prayer and Medjugorje spirituality at 6 p.m. in St. Thomas Aquinas Parish Center chapel, 46th and Illinois Sts.

An hour of prayer for peace and justice is held each Mon. at 8 p.m. in St. Rita Church, 1733 Dr.

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August 6

An hour of prayer and devotion to Jesus and Our Blessed Mother is held each Tues. at 7 p.m. in St. Mary Church, 317 N. New Jersey St. Call 317-786-7517.

August 8

A free one-hour Thursday evening Inquiry Class series begins at 7:30 p.m. at St. Anthony Parish, 379 N. Warman Ave. Call 317-636-4828 for more information.

The Altar Society of Holy Name Parish, Beech Grove will hold a Rummage Sale from 8 a.m.-3 p.m. in Hartman Hall, 21 N. 17th Ave.

A Deaneary Mass of the Holy Spirit will be celebrated at 7 p.m. in St. Joseph Parish Center, Terre Haute. Babysitting provided.

August 8-9

Fatima Retreat League will sponsor its 12th Annual Gigantic Rummage Sale for the benefit of Fatima Retreat House from 9 a.m.-5 p.m. Thurs. and from 9 a.m.-1 p.m. Fri. in the gym of Our Lady of Lourdes Parish, 5333 E. Washington St. Bring sale items between 9 a.m.-4 p.m. Tues. and Wed., Aug. 6-7.

August 10-11

Cathedral High School Class of 1951 will hold its 40-Year Reunion events. Call Paul Farrell at 317-357-8601 (work) or 317-357-4898 (home) for details.

August 9

Catholic Alumni Club (CAC) will attend a movie at Indianapolis Museum of Art. Meet at IMA fountain at 6 p.m. Bring picnic. \$5 IMA members; \$7 non-members. Call Mary 317-255-3841 late evenings for details.

Exposition of the Blessed Sacrament for quiet prayer and reflection is held each Fri. from 7 a.m.-5:30 p.m. Mass in St. Lawrence Church, 4650 N. Shadeland Ave.

Cathedral High School will hold its Annual All-Class Reunion at 6 p.m. on the school grounds. Call 317-543-4940.

August 9-10

Assumption Parish, 1117 S. Blaine Ave. will hold its Annual

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NOAH'S RV :



Fish Fry Festival at 4 p.m. each day. Fish and chicken dinners, bingo, hourly door prizes.

Chatard High School Class of 1971 will hold its 20-Year Reunion. Call Rita Weik 317-285-1850.

A Tobit Weekend for engaged couples will be held at Fatima Retreat House, 5353 E. 56th St. Call 317-545-7681 for information.

August 10

Catholic Alumni Club (CAC) will attend 5:30 p.m. Mass at St. Michael Parish, 3354 W. 30th St. followed by dinner at Cracker Barrel, 38th and I-465. Call Mary 317-255-3841 late evenings for details.

An Outdoor Mass sponsored by St. Agnes Parish, Nashville will be celebrated at 6:30 p.m. behind the Nature Center in Brown Co. Park.

Pro-Lifers will pray the rosary at 9:30 a.m. in front of the Clinic for Women, 2951 E. 38th St.

August 11

The "How to Pray, Study and Obey the Bible" series concludes at 9 a.m. at St. Lawrence Parish, 4650 N. Shadeland Ave.

The Social Committee of Holy Trinity Parish will sponsor a

CHATARD HIGH SCHOOL ANNUAL GARAGE SALE

August 2nd, 8:00 a.m.-5:00 p.m. and August 3rd, 8:00 a.m.-12:00 noon

Please support your North Deaneary High School with donations or purchases. If you have any questions concerning pick-ups, etc., call Mary Evelyn Borgert.

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Archbp. Weakland profiled in Wall Street Journal, New Yorker

by Catholic News Service

NEW YORK—Milwaukee Archbishop Rembert G. Weakland, whose stated willingness to ordain married men and whose archdiocesan hearings on abortion have spurred controversy, was profiled in *The New Yorker* magazine and the *Wall Street Journal* in July.

The Archdiocese of Milwaukee released no official reaction to the articles.

The New Yorker's two-part, wide-ranging profile of the Milwaukee prelate refers to Archbishop Weakland's training as a concert pianist and his 10 years as abbot primate for the Benedictine order worldwide, explores his feelings about loneliness and falling in love, and details a 1990 trip to El Salvador he took with a delegation of church leaders.

The profile, a 40-page piece written by Paul Wilkes and published in two parts in the July 15 and 22 issues of the magazine, includes comments from Archbishop Weakland on why he thinks he has provoked the ire of Vatican officials.

Last fall Vatican officials blocked an honorary degree the theology department of the pontifical University of Fribourg in Switzerland wanted to bestow on the ever-candid 64-year-old Milwaukee archbishop.

The degree was meant to honor Archbishop Weakland for his role as chairman of the U.S. Bishops' committee that wrote the 1986 pastoral letter on the U.S. economy.

According to *The New Yorker*, Archbishop Weakland, who was appointed archbishop by Pope Paul VI, said he

a reason priests leave clerical life, Archbishop Weakland said the problem "comes down to celibacy."

"The trick in dealing with celibacy is to understand that there is no true substitute for the intimacy of marriage," he said.

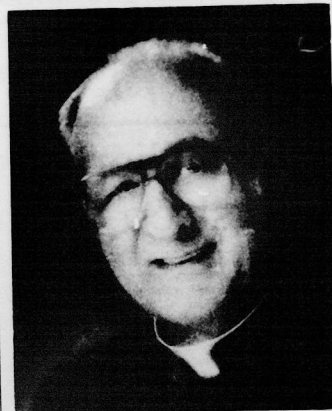
"We were taught that the Divine Office, your community, your prayer life were substitutes, but they are not. Travel, an intellectual life, and, in the case of a bishop, power: these are not substitutes, either," he said.

"I'm over 60—for me, it's not about sex. When it hits me hardest is not when I'm in trouble or want to pour my heart out because I'm depressed. It's when I have a great idea that I'd like to share with someone, when I've heard a new piece of music and want someone to sit down and listen with me," he said.

"Men who leave the priesthood because of the loneliness are not weak. They are simply good men who have fallen in love with good women," he said. "If we are alive, we are continually falling in love."

The archbishop said he is continuously falling in love. "I have to be on guard not to let my emotions run away, not to make excuses to see someone who has set off the spark. So far, I've done pretty well," he said.

The July 11 *Wall Street Journal* article, which quotes the Milwaukee archbishop's friends as well as his foes, says Archbishop Weakland "manages to broach almost every topic that orthodox Catholics say shouldn't be discussed."



Archbishop Rembert Weakland

It quotes an anti-abortion activist who contends the archbishop listens to far too many who challenge church authority. But it also says Cardinal Joseph L. Bernardin of Chicago sees his neighbor to the north as a loyal churchman who understands ecclesiastical obedience.

'Men who leave the priesthood because of loneliness are . . . simply good men who have fallen in love with good women'

agreed with Pope John Paul II's assessment that since the Second Vatican Council the church had gone "too far," but disagreed with the pope's position of "clamping down on dissent wherever he senses it." Such an approach, he said, "doesn't really clarify or help."

The article said Archbishop Weakland sees "a natural tension built into Christianity. The church has always struggled to preserve the purity of the Gospel in the light of a changing world. It is the age-old struggle to combine human truth—wherever it is found—with the revealed truth that comes from God."

Archbishop Weakland said that the pope at the beginning of his papacy looked to the United States and "found that all these popular, pastoral bishops, appointed before his time, were going off in various directions and were not in step with Rome."

"The American conference of bishops had begun to practice the principles that we are used to in a democratic society. But the church is not a democratic institution, and the pope wanted to restore control to the Vatican," said the archbishop.

As an example of the pope exercising control, he refers to an incident involving Milwaukee Auxiliary Bishop Richard J. Skiba's appointment in 1979. Between the announcement of Bishop Skiba's appointment and his consecration as bishop, the archbishop said he received word the Vatican would cancel the appointment.

The Vatican was unhappy with a report written by Bishop Skiba as chairman of a Catholic Biblical Association committee charged with examining whether Scripture precluded the ordination of women. The lengthy report, which did not advocate ordaining women priests, stated that Scripture did not preclude women priests.

Archbishop Weakland and Bishop-designate Skiba made a last-minute trip to Rome, where they drafted a placating statement putting Bishop Skiba's findings in the context of church teaching and promised to have it published in Milwaukee's newspapers.

Milwaukee newspapers, however, "didn't play the statement as Skiba backing down but gave it the angle that he stood behind what he had originally written," said Archbishop Weakland.

The articles were sent on to Rome, "but, fortunately, it being the pre-fax era, they didn't arrive in time for Rome to respond. So, while Skiba's career was certainly stalemated right off the bat, he was consecrated a bishop," said the archbishop.

In the article, Archbishop Weakland described the National Conference of Catholic Bishops as a "strange group" that, as "the prime teachers, come together to discern how best to lead our people. And then there is a little of the Mafia in it, too. . . Conspiracy of silence. Never criticize each other in public."

He said if he were the president of the bishops' conference, "I think I would have a profound feeling that these men do not have their hearts in it—that they want to go home and run their dioceses as they darn well please. And why not? You quickly learn that these public (annual national bishops') meetings are not the place to make policy. You make policy at home, quietly. You try to move things there, not in Washington," he said.

Asked to comment on loneliness, sometimes cited as

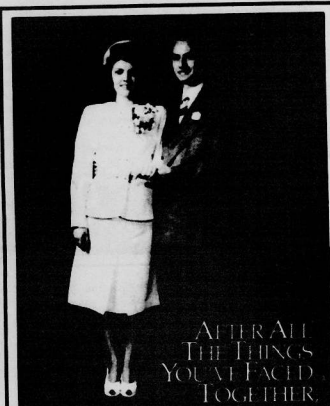
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Youth News/Views

One million homeless kids sleep on the street

by Mary Ann Wyand

One million homeless kids live on America's streets every day.

"There's so much thing as a 'typical' homeless kid," Daughter of Charity Sister Mary Rose McGeady writes in her new book "God's Lost Children: The Shocking Story of America's Homeless Kids."

But as different as these kids are, the new president and chief executive officer of Covenant House explains, they all have one thing in common. None of them wants to be homeless.

"We've reached a time in America when the baby-boomer generation and the 'me' generation have been replaced by a lost generation," she writes. "The '60s flower child has given way to the '90s floundering child."

Citing widespread drug abuse and the breakdown of the traditional family unit, Sister Mary Rose emphasizes that, "Our country is now gripped by an epidemic of kids who are right now 'out there' on America's streets. Lost and alone. Completely on their own. Hungry. Sick. Scared."

Last year, she writes, Covenant House crisis shelters throughout the United States helped rescue 28,000 kids from the horrors of life on the street.

"When these kids come to our doors," she explains, "we make a special covenant with them—an agreement" among the kids, us, and God. We agree to do all we can to help them and make their life better. They agree to try . . . to put their faith in someone or something for the first time."

After providing welcoming hugs, warm meals, clean clothes, and several nights of sleeping without fear inside the safe confines of a Covenant House crisis shelter, trained counselors try to rehabilitate these troubled kids.

Some of the street kids are as young as eight years old, she says, and most have struggled with drug abuse or sexual abuse. The lucky few who get to Covenant House without encountering the dangers of street life still have to deal with the physical, mental, and emotional scars that caused them to flee an unpleasant home life.

"Once we've helped a kid get through the night," Sister Mary Rose explains, "we help them get on with their lives. For some of these kids, it means getting them in touch with a family member who still cares—if one exists. Or we help them find a job. Or get them into long-term drug counseling. Whatever it takes to help these kids . . . we'll give them. Anything."

Unconditional love is the greatest gift

that Covenant House staff members give to these troubled children and teen-agers. For many kids, she says, it is the first time that someone has trusted and believed in them. "We give thousands of desperate kids something they've never had before," the Daughter of Charity sister explains. "Love. Tonight, for the first time ever in their lives, some innocent homeless children will learn that they are loved . . . and that their life is truly worth living."

Covenant House staff members believe that with lots of love and a great deal of faith, God's lost children can be saved, she writes. There is hope for their futures.

"If we just give these kids a foundation of love to build on," she says, "they can truly stand up and rise above their hurt and pain, like a phoenix who rises from the ashes."

Imagine what it must be like, she suggests, for a child to hear the saving message that, "We believe in you. We trust you. We're going to do all we can to help you. All we ask is that you do all you can to help yourself."

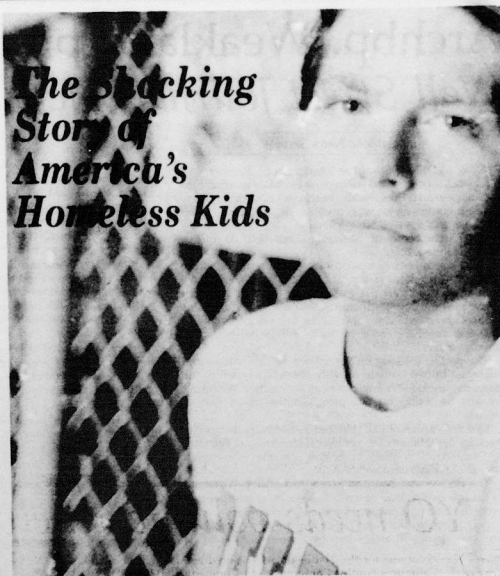
Covenant House offers a free helpline service, called the Nineline, which is staffed around the clock every day of the year. Kids in search of help and parents in search of missing children are encouraged to call the toll-free number 1-800-999-9999 for advice and assistance.

And people who want to help support the Covenant House ministry can call that number for information about ways they can reach out to God's lost children.

"What's so constantly amazing about the kids who come through our doors at Covenant House," Sister Mary Rose explains, "is that no matter how battered, abused or neglected, they still keep going. They know their life could be better, and they're willing to fight for it. In many ways, they are like the dove which is our symbol—a delicate and fragile bird flying alone, needing the hand below it for help and support."

Their ministry to troubled kids is much like a tapestry, she says. "The back of a tapestry is just a mess of colored threads. Yet when you turn that mess over, you see a stunning pattern and design—and the connection between the two sides is almost unrecognizable."

God is the weaver who pulls the torn threads in the tapestries of their lives back together, she adds, by working through people who care enough to reach out and "give troubled kids a second, third and sometimes fifth chance to overcome the hurt and grief and anger that hang like dark clouds over their lives."



GOD'S LOST CHILDREN—Daughters of Charity Sister Mary Rose McGeady, its president and chief executive officer of Covenant House, tells the shocking story of America's homeless kids in a 1991 book called "God's Lost Children." She spoke in Indianapolis July 26 during a luncheon sponsored by St. Vincent Hospital and Health Care Center. See a related story on page 2. (Artwork reproduced from book cover)

Teens journey to Poland for 6th World Youth Day

Catholic youth of the world will set out on a special pilgrim's path to Czestochowa, Poland, this month to celebrate the sixth annual World Youth Day Aug. 15 with Pope John Paul II.

More than a million young faithful will converge on this small Polish city southwest of Warsaw to celebrate their faith at the Jasna Gora Monastery, the home of Poland's famed Black Madonna icon.

Nowhere have changes in the world been as dramatic or as far-reaching as in Eastern Europe recently. Poland lies at the heart of these changes through its creation of the fraternity of freedom seekers which became known as the trade union Solidarity. These events were guided by the gentle Poland's famous and beloved countryman.

It is his call for a "Pilgrimage of Freedom" that the youth of the world are answering. The pope's chosen theme for World Youth Day is "You have received the spirit of sonship" (Romans 8:15).

At Pope John Paul's invitation, young people from every continent will gather in Poland to pray, reflect on, and celebrate the dignity of love and freedom that has been restored to people of Eastern Europe.

Distinguished representatives of various churches and religious movements invited by the Pope's Laity Council will discuss the challenges today's religious youth face in bringing Christian values to a world standing on the edge of the 21st century, the beginning of the Second Millennium.

World Youth Day events begin with several preliminary days of prayer, discussion and reflection, then concludes with Pope John Paul's arrival Aug. 14 to commence a Night Vigil at the monastery.

The pope will celebrate Mass there on Aug. 15 before the image of the Black Madonna, where he will dedicate the youth of the world to Mary as they go forth on their life missions.

Faith needs to speak to daily life experiences

by Paul Henderson
Catholic News Service

I spent four days recently at the Catholic Youth Center in the Diocese of Worcester, Mass., with 15 folks from around the country participating in a think tank sponsored by the National Federation for Catholic Youth Ministry.

Our goal was to put flesh on a paper dealing with the evangelization of young people. Through our discussions I learned much about how we as church treat our youth and how faith speaks to them.

For me, four factors emerged as key considerations:

► Faith needs to speak to daily life experiences.

► Faith is built on relationships (with Christ and with significant others).

► Family is essential in faith formation.

► And faith is nurtured through a welcoming and hospitable community—a eucharistic community.

Faith and life—We are familiar with

the saying, "Church is boring. I get nothin' out of it."

This and other oft-repeated phrases speak of a disconnection between the life we live and faith (the message of the Gospel). Many youth associate faith or religion solely with going to Mass on Sunday. There is a psychological disconnection between Sunday and the other six days of the week.

How do I treat my friends at school and in the neighborhood? What do I do to care for those who are less fortunate than myself? It seems that if faith doesn't relate to life experiences it won't have much to say to me.

Relationship with Jesus and with others—Listen to the faith stories that teens tell and what emerges is the significance of relationships—of people touching lives, of making the presence of Jesus come alive.

Most teens I have talked with speak of their faith in the language of relationships, seeing faith through the lens of a relationship with Jesus Christ, caring adults and other youth.

For them, understanding the life and the person of Jesus is key to understanding faith. Jesus is a role model. He is strong, courageous, gentle and humble.

Jesus understands what life is about and challenges us to move beyond ourselves to others.

Family—Family, particularly parents, deeply touches the lives of young people. Teens speak of the family as "what keeps me going . . . is always there for me . . . helps me to grow . . . provides love and stability . . . a sense of belonging."

Youth also experience family life as a source of pain, stress, confusion and rejection.

The reality that millions of children roam the streets of our cities to escape family problems highlights the necessity of strengthening family life.

The faith of youth is first nourished in family. As much as young people seek independence from the family, it is their primary community of love and belonging. Teens need their parents and a loving family environment.

Community which welcomes and affirms—Listen to most Catholic teens speak of their parish experience and alongside their complaints about boring Masses is the desire to be accepted and welcomed into the community.

Young people say that they do not always feel welcomed or included in parish activities. Rarely are they invited to participate in decision-making, the parish council, or its committees. Most activities for youth seem to be separated from other parish functions.

My fear is that we miss wonderful opportunities when we exclude young people from parish life, when we segregate the young church from the adult church. Youth need intergenerational experiences.

We cannot expect a 16-year-old to act as a 40-year-old would or to have the same wisdom. But there is a wisdom a teen-ager has that eludes adults. Teens need only be asked, welcomed and encouraged to participate and they will respond.

Youth learn Christian leadership at CYO retreat

by Lauren Wilson

During the Christian Leadership Institute July 15-19, 72 teen-agers from throughout Indiana came together at the CYO Youth Center in Indianapolis to participate in leadership skills development, worship and recreation.

The Catholic Youth Organization offers this retreat each summer to teach high school students how to enhance their leadership skills.

Teen-agers are assigned to support groups of eight or nine participants with an adult leader. Each group has a chance to plan a prayer service, grace, and their own liturgy.

Youth Masses incorporate teen culture into the traditional liturgical format.

While planning the liturgies, the teams chose their own readings, wrote their own petitions, and selected their own music.

Five main components of the Christian Leadership Institute are: development of leadership skills and style, communications skills, planning skills, group dynamics skills, and consensus-seeking skills.

From a personal point of view, I think

CLI teaches kids a lot about being leaders. The skills that I learned will help me be a leader in my church and at school.

I really liked planning our own liturgy. We had an outdoor Mass with Father Adolph Dwenger, and the teen-agers helped with everything. It's a different perspective from your own parish church because regular Masses are so formal.

That's not a bad thing, but it's different when kids plan the liturgy. We used M. C. Hammer's song "We Pray" at the end of our Mass.

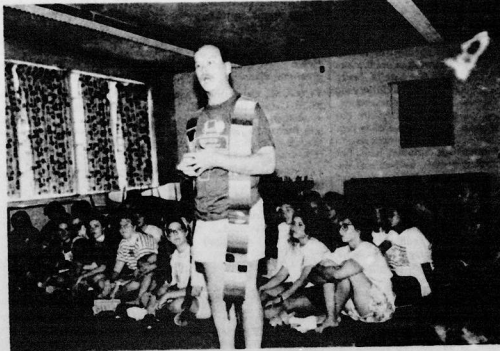
During the Christian Leadership Institute, you could see that everyone has some leadership skills and everyone has a part in everything.

You walk out and you realize that you have potential. Everyone can be a leader. CLI brings it out in you.

I'm ready to have more youth Masses, and I want to plan a youth group walk for aluminum cans.

Last year our youth group wanted to have a newspaper, and we have that now. It's called "Horizons."

(Lauren Wilson is a sophomore at Brebeuf Preparatory School and is a member of St. Luke Church in Indianapolis.)



LEADERSHIP—Father Adolph Dwenger, administrator of St. Bridget Church in Indianapolis, tells Christian Leadership Institute participants July 19 that it is important to share their time and talents with the church. (Photo by Mary Ann Wyand)

CYO needs volunteer help for national conference

As plans continue for the 21st biennial National Catholic Youth Conference scheduled Nov. 7-10 in Indianapolis, Catholic Youth Organization officials are seeking more teen-age and adult volunteers to help on a variety of committees.

Benedictine Sister Joan Marie Masura, archdiocesan coordinator of youth ministry, said persons interested in helping with the National Youth Conference should contact her at 317-632-9311 for information about committees and responsibilities.

Committee assignments range from helping with registration and security to staffing the first aid booth or assisting with souvenir sales. Help is also needed for the opening and closing sessions and other conference liturgies.

About 7,000 teen-agers and at least 21 bishops from throughout the United States are expected to attend the conference.

CYO is co-sponsoring the conference at the Hoosier Dome with the National Federation for Catholic Youth Ministry.

☆☆

Don and Katie Miesle of Indianapolis were among 77 teen-agers from across the country who participated in the ninth annual Youth Sing Praise program at the National Shrine of Our Lady of the Snows in Belleville, Ill., June 15-22.

After a week of rehearsals, the teens performed "Family Tree," a musical based on Genesis, for an audience of 2,000 people June 22 in the large amphitheater at Our Lady of the Snows.

Youth Sing Praise is designed to create an environment in which young singers and musicians share their talents with other teen-agers. Workshops and rehearsals combine development of the participants' musical talents with a deepening of their faith lives. Participants are encouraged to return to their parishes to participate more fully in liturgies.

☆☆

Dyslexic students who attend Bishop Chatard High School and Cathedral High School in Indianapolis will benefit from an Indianapolis Foundation special education grant recently offered to the Indiana Branch of the Orton Dyslexia Society. Dyslexia is a learning disability.

☆☆

Three St. Simon parishioners have received President's Scholarships for collegiate study.

Michelle Codarnaz of Indianapolis earned a President's Scholarship to attend Marian College.

Matthew Emmick and Chad Ehrsman, also of Indianapolis, received President's Scholarships to attend Wabash College.

All are 1991 graduates of Secena Memorial High School.

☆☆

Bishop Chatard High School in Indianapolis recently earned free computers from education fund-raising programs spon-

sored by Marsh Supermarkets, the Kroger Company, and IBM.

☆☆

Holy Spirit parishioners Michael Foley and Edward Parada of Indianapolis earned President's Scholarships to attend Wabash College.

They graduated from Secena Memorial High School last spring.

Joseph Connelly will serve the Terre Haute Deaneary as deanery coordinator of youth ministry.

His appointment was announced in July by Diane Carver, director of the deanery's religious education center.

Connelly formerly worked for Covenant House in New York City as assistant director of recruitment and orientation.

☆☆

Eight alumni from Secena Memorial High School have been honored for their military service to the United States as enlisted men during the Gulf War.

Honored Secena alumni are Sgt. William Bruno, Cpt. Dan Bruno, Staff Sgt. John Elkin, Cpl. Romeo Josen Jr., Ltc. Cpl. Richard Redell, Pfc. David Pluckebaum, Pfc. Joseph Eble, and Gy. Sgt. Andy Unsworth.

Secena High School was named for Father Thomas Secena, a priest who died while serving in World War II. Because of this heritage, the Secena community feels special pride for alumni who have enlisted in the Armed Forces.

☆☆

Archdiocesan Youth Council representatives from the Terre Haute Deaneary are Lori Ormsby from St. Ann Parish, Lesley Miller from Sacred Heart Parish, Melanie Schmitt from St. Margaret Parish, and Carrie McKnight from St. Joseph Parish.

☆☆

Cardinal Ritter High School's Academic Super Bowl social studies and English tests placed third in the state competition this year in each division.

☆☆

Our Lady of Lourdes parishioner Kristine Markovich of Indianapolis has been honored as a Hoosier Scholar.

She is a 1991 graduate of Secena Memorial High School.

☆☆

Roncalli High School's athletic department honored graduates Mark Linder and Paul White of Indianapolis as co-recipients of the Rebels' 1991 Mental Attitude Award for basketball.

Graduate Tom Hoereth of Indianapolis was honored as Most Valuable Player for the basketball team.

☆☆

Larry Lenne, youth ministry coordinator for St. Augustine Parish in Jeffersonville, earned the first Level Coordinator Certificate based on a new Ministry of

Catechist Guide for his work in adolescent religious education.

☆☆

Cathedral High School graduate Alicia Scheidler of St. Michael Church in Indianapolis was awarded a Richard Lugar Scholarship for collegiate study.

☆☆

Four Bishop Chatard High School graduates were honored with special school awards this year.

Kevin O'Brien and Alexis Campbell earned Father James Higgins Awards,

while Greg Ross and Caroline Quatman received Joseph Harmon Awards.

Stephen Noone Awards for outstanding leadership went to seniors Greg Ross and Kelly Desautels, juniors Jason Miller and Tina Wilshire, sophomores Ryan Murphy and Anne Keller, and freshmen Richie Crook and Emily Nunley.

☆☆

Cathedral High School sophomore Jon Sites of Indianapolis is spending six weeks in Mexico this summer as a participant in Indiana University's Foreign Language Honors Program.

"Valerie Dillon's open approach to today's girls on issues relating to sexuality is refreshing and welcome. I especially commend the non-judgmental tone of this book, the inclusion of touchy areas like AIDS, the author's supportive invitation for today's girls to respect their own bodies and selves."

—DOLORES CURRAN, Columnist
Author of *Trails of a Healthy Family*

Becoming A Woman

Basic Information, Guidance, and Attitudes on Sex for Girls

Valerie Dillon
Family Life Director
Archdiocese of Indianapolis

"Communicating with teens and pretens is an art, and Valerie Dillon does it uncommonly well. She talks to girls about their sexuality in terms that are credible, down-to-earth, and faithful to the best of Catholic teaching."

"As young people grow up in an increasingly dangerous environment, they need help from adults who have credibility and can make a convincing case for sexual respectability."

—REV. JAMES DGIACOMO, S.J.
Fordham University Prep



Paper, 168 pp. \$7.95

"A good book about a difficult topic, blending morality with an honest, open, and positive consideration of what it means to be a complete woman. Valerie Dillon is pleased and happy about being a woman, and she shares her enthusiasm with those who are privileged to read her book. I was captivated by the readable, straightforward approach."

—JAMES A. KENNY, Clinical Psychologist

Becoming A Man

Basic Information, Guidance, and Attitudes on Sex for Boys

Rev. William J. Bausch

"Finally, a book written by a mature male who has obviously worked through the pain and joy of being a sexual human being. The author treats promiscuity with good-sense teaching and a needed call to 'disciplined delay' for the teenage male. Becoming a Man will be a must in the area of teaching sexual values, as well as required reading for fathers and sons."

—PATRICK HOFFMAN
Coordinator of Education in Human Sexuality
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(The Criterion requests death notices from parishes and/or individuals. Please submit them in writing to our office by 10 a.m. Monday the week of publication. Always state the date of death. Obituaries of archdiocesan priests, their parents and religious sisters serving in our archdiocese are listed elsewhere in The Criterion. Order priests and brothers are included here; unless they are natives of the archdiocese or have other connections to it.)

+ AMBERGER, Kenneth R., 29, St. Mary of the Rock, Batesville, July 7. Husband of Maryellen; son of Robert and Rita; brother of Janice Lamping, Joyce Gagne and Judy Smith; grandson of Anna Hartman; son-in-law of Harold and Shirley Schuman; uncle of two.

+ BRODERICK, Leslie L., 75, St. Anthony of Padua, Clarksville, July 19. Husband of Kathryn E.; father of Patti Holcomb, Sharon Green, Doris Blanton, Betty Washburn.

Sandy Akers and Mary Reas; brother of John J. William P., Milner M., Samuel A., Helen Mueller, Mary Gullish and Helen Allen; grandfather of 14; great-grandfather of 12.

+ CLOUSE, Gertrude A. Schad, 86, St. Gabriel, Indianapolis, July 9. Mother of Donald L. Clouse and Barbara J. Bottoms; grandmother of 10; great-grandmother of several.

+ CONWAY, Anna, 92, St. Anthony, Indianapolis, July 13. Grandmother of three.

+ ESSIG, Carl E., 68, Little Flower, Indianapolis, July 8. Brother of Louis Essig, Viola Battreall and Lillian Horton; uncle of several nieces and nephews.

+ FARRELL, Rosemary C., 71, St. Anthony, Indianapolis, July 14. Sister of James C., Anne Poinsett and Patricia Helmer.

+ FARRIS, Christopher Sean, 20, Sacred Heart, Jeffersonville, July 11. Son of Joyce Connor and David; stepson of Marcel Connor

and Marlene; brother of Patrick; stepbrother of Emily and Sara Connor; grandson of Norma Ditsler and William.

+ FITZGERALD, Gertrude, 94, St. Mary, Rushville, July 16. Mother of Joseph D., David L., Rosanna Deitch and Barbara Fuchs; grandmother of 15; great-grandmother of 17; great-grandmother of one.

+ GAUCK, Quirin, 74, St. John, Enosburg, July 11. Husband of Margaret; father of Gerald, Donald, Timothy, Ernest, and Polly Fox; brother of Richard Gauck and Dorothy Coghen.

+ GEBHART, Charles Eugene, 58, Little Flower, Indianapolis, July 17. Husband of Mary (Hoover); father of Terrie Russell and Sherry McPhears; brother of Harvey; grandfather of four.

+ GETTYS, Patrick D., 51, St. Pius X, Indianapolis, July 19. Husband of Bobbi; father of Brenda C. Boone, Alana J. Partlow, Angela D., Toni L., Patrick D., Terri L., Bryan, Timothy J., Patrick J., Daniel A. and Scott; son of Catherine J.; brother of Michael D., Bernard J., and Theresa Felman; grandfather of nine.

+ HARDIN, Aaron Michael, 17, Our Lady of Perpetual Help, New Albany, July 16. Son of Catherine M. Minarich and William Y.; stepson of Lonnie Minarich and Kathy; brother of Chris, Tina, and Debbie Weathers; stepbrother of Renee Minarich; half-brother of Kristina; grandson of Norbert and Helen Heeke and Dorothy; step-grandson of Mike and Ginny Minarich.

+ HUESTIS, James C. Jr., 41, St. Paul the Apostle, Greencastle, July 15. Husband of Carla B. (Miles); father of Eric James and Matthew Luke; son of Mary C.; brother of Paul, Michael, Donald, Christopher, Kevin, Philip, and Cecelia Huestis-Beshai.

+ KANE, Clement J., 78, St. Bernadette, Indianapolis, July 13. Husband of Mary Ann; father of Michael, Patrick, Margaret Stambro, Theresa Castellier, and Rosemary Russo; brother of Cleophas Kane, Colette Bordenet and Agnes Edwards; grandfather of 19; great-grandfather of six.

+ KRIBS, Lucille Elizabeth, 90, St. Philip Neri, Indianapolis, July 17. Sister of Marie Gertrude and Edward Francis.

+ LONG, Charles, 83, St. Lawrence, Lawrenceburg, July 10. Husband of Dorothy; father of Michael and Phyllis Long; brother of Justine Holsen; grandfather of four.

+ LUECKE, Leo F., 66, St. Paul, Tell City, July 19. Husband of Betty; father of Cheryl Cooley and Brenda Sawyer; brother of Herman, Charles, and Irene Solbrig; grandfather of four.

+ MULLIN, Thomas P., 61, St. Mark, Indianapolis (buried from St. Patrick, Indianapolis), July 2. Husband of Catharine A. (Cunningham); father of Patrick, Daniel, Timothy, Anne, Colleen and Eileen; brother of Owen M., James M., and Rose McGee.

+ PETERS, Clement B., 78, St. Mary, Greensburg, July 10. Husband of Alfreda; father of Marvin, Dennis, Clement Jr., Eugene, Marlene Wasmaker, Diana Crosby, Cynthia Keilior and Kathleen Lecher; brother of Hilda A. Peters.

+ PADGETT, Edith O'Brien, 90, Little Flower, Indianapolis, July 12. Mother of Irene Williams, Mary Lou Skinner, Margaret Clark and Ann Patrick; sister of Marie Smith; grandmother of 27; great-grandmother of one.

+ POTZLER, Leonard Jacob, 77, St. Anthony of Padua, Clarksville, July 10. Husband of Lucille; father of Ann Mitchell and Mary Smith; brother of Catherine Brian, Alfreda Klein, and Laverne Forster; grandfather of two.

+ QUILL, Mary M. (Gilmore), 82, Christ the King, Indianapolis, July 17. Mother of Katie Johnson; grandmother of four; great-grandmother of three.

+ SCHEICH, Catherine H. Remmelter, 74, Little Flower, Indianapolis, July 12. Mother of Albert, Joseph and Jerry Scheich; stepmother of Mildred Remmelter, John Remmelter and Bill Clark; sister of Charlotte Turner, grandmother of three.

+ SCHOTTER, Nettie L. Vernia,

76, St. Joseph, Crawford County, July 9. Wife of J. Leo Schotter; mother of J. Leo Jr., Kenneth E., Alan, Michael J., and Gary L. Sr.; sister Agnes Beryl; grandmother of 12; great-grandmother of two.

+ STADTMILLER, Florine E., 96, St. Joseph, Shelbyville, July 15. Mother of Robert Jr.; sister of Ann Phelps and L. Sauer; grandmother of two; great-grandmother of three.

+ STUART, Peter, 61, St. Agnes, Nashville, July 6. Husband of Mary Ann; father of Mary Beth, Lynn, Bruce, Grant and Bill.

+ TITUS, Julia C., 82, St. Andrew, Richmond, July 13.

+ WATSON, N. Dale Jr., 62, St. Joseph, Indianapolis, June 10. Husband of Lillian M.; father of Elizabeth and David; brother of Stephen and Jon Scott; grandfather of two.

+ WEAVER, Catherine D. (Carson), 74, St. Christopher, Indianapolis, July 12. Mother of William L., Barbara J. Evans, grandmother of six; great-grandmother of five.

+ WEBER, Carrie A. (Edwards), 83, St. John, Indianapolis, July 8. Mother of Paul S. Jr., Birney L., Barbara L., Hannah R., Lwendyn A., Donald F., Robert A., Ann Petro and James A.; sister of Alva Edwards; grandmother of 21; great-grandmother of 23.

+ WEDDLE, Sean, 22, St. Jude, Indianapolis, July 14. Son of Mary Ann Carroll and Jeff Weddle; brother of Jennifer; grandson of Clarence and Evelyn Stickler; great-grandson of Eleanor Weddle.

+ WISSEL, Peter A., 87, St. Andrew the Apostle, Richmond, July 20. Father of Edna Petch, Jeanne Kelly, Nancy Godbey, George, William and Joseph; brother of Leo, Joseph, Hilda Rippinger and Agnes Meiers; grandfather of 28; great-grandfather of two.

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Prov. Sr. M. Haverly from Ireland

ST. MARY OF THE WOODS—The Mass of Christian Burial was celebrated on July 20 for Prov. Sr. Mary Louise Haverly, who died here July 18. She was 99.

The former Mary Josephine Haverly was born in Galway, Ireland. After entering the Congregation of the Sisters of Providence in 1915, she professed final vows in 1924.

Sister Henrietta was 85. She was a native of Ft. Wayne. In 1922 she entered the Congregation of the Sisters of Providence, professing her final vows in 1931.

As a teacher, Sister Henrietta served in Illinois, Indiana and

Sister Mary Louise was a teacher, serving in schools in Washington, D.C., Illinois, Indiana, Maryland and Massachusetts. She taught at St. Joan of Arc School in Indianapolis in the Archdiocese of Indianapolis.

One sister, Ellen Jordan of Galway, survives Sister Mary Louise.

Sr. Henrietta Didion, SP, dies July 13

ST. MARY OF THE WOODS—On July 13, Providence Sister Henrietta (Beatrice Cecilia) Didion died in Karcher Hall. Her funeral Mass and burial were held here July 15.

Sister Henrietta was 85. She was a native of Ft. Wayne. In 1922 she entered the Congregation of the Sisters of Providence, professing her final vows in 1931.

As a teacher, Sister Henrietta served in Illinois, Indiana and

California schools. In the Archdiocese of Indianapolis, she taught at St. Philip Neri and St. Anthony, Indianapolis; Holy Trinity, New Albany; and Our Lady of the Greenwood, Greenwood.

Sister Henrietta is survived by three sisters and one brother: Sister Dorothea Marie taught in schools in Illinois, Indiana, Massachusetts, Maryland, California and Washington, D.C. Her one assignment in the Archdiocese of Indianapolis was at St. Patrick, Chicago, Indianapolis.

Sister leaves no immediate survivors.

Prov. Sr. Dorothea Cleary was 90

ST. MARY OF THE WOODS—Providence Sister Dorothea Marie Cleary died here July 13 at the age of 90. The Mass of Christian Burial was celebrated for her on July 17 in the Church of the Immaculate Conception.

The former Estelle Cleary was born in Malden, Mass. She entered the Congregation of the

Sisters of Providence in 1917 and professed final vows in 1926. Sister Dorothea Marie taught in schools in Illinois, Indiana, Massachusetts, Maryland, California and Washington, D.C. Her one assignment in the Archdiocese of Indianapolis was at St. Patrick, Chicago, Indianapolis.

Sister leaves no immediate survivors.

Agnes Koopman, mother of priest, dies

Agnes E. Smith-Koopman, mother of Father Bernard Koopman, died July 15. She was 85.

Priests of the archdiocese celebrated the funeral Mass with her son, pastor of St. Michael Parish, Bradford, on July 16 at St. John the Baptist Church in St. Clairsville. Burial was in the parish cemetery.

Agnes Koopman is survived by her husband Henry and six sons: Father Bernard, Raymond, Lawrence, Charles, Edward and Norbert. She also had 18 grandchildren and 14 great-grandchildren.

Kosar Charities, foundation for the children's hospital, was named for memorial gifts.

News woman receives hate mail after saying she is a Catholic

by Sr. Mary Ann Walsh
Catholic News Service

LOS ANGELES—ABC-TV special correspondent Cokie Roberts said she received "a lot of vitriolic hate mail from anti-Catholic people" after she identified herself as a Catholic on a Sunday morning news program in early July.

The hatred was based simply on her "being a Catholic," Roberts told Catholic News Service in an interview in Los Angeles July 21, two weeks after the airing of a segment of "This Week with David Brinkley," on which she is a regular guest. She raised the issue of religion and mentioned she was a Catholic during debate on the show over reaction to President Bush's nomination of Judge Clarence Thomas to the U.S. Supreme Court to succeed retiring Associate Justice Thurgood Marshall.

Questions of religious allegiance and public office have been raised with regard to Thomas, who has a Catholic upbringing but more recently attended an Episcopal church. Roberts told CNS that she received anti-Catholic hate mail which said, in effect, "You're Catholic (so) you're a horrible person."

She said that "the whole anti-Catholicism that has been in existence for centuries is just... beneath the surface still. As soon as you say publicly that you're a Catholic, you're going to hear about it again."

"Anti-Catholicism, anti-Semitism and racism are still alive and well in this country," she continued. "It's changed to some degree and people are more polite about it, but all you have to do is scratch the surface and it comes right back out."

Roberts claimed that anti-Catholic attitudes have been abetted by some bishops in taking action against Catholic politicians who vote for abortion rights.

Some bishops have said they believe Catholics in public

office must not contradict Catholic moral teaching and that moral principles should influence public life.

The late Bishop Leo T. Maher of San Diego made national news when he denied Communion to a political candidate who ran for, and later won, a California state Senate seat on a campaign supporting abortion rights.

In other instances pastors have barred local politicians from serving on parish councils after they voted in favor of abortion. At least one Catholic diocese has set a policy regarding politicians who back legalized abortion, barring them from any Catholic honors, from speaking on church property or holding church office.



Cokie Roberts

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"I think the bishops have given cause" for anti-Catholic feelings such as that which met the Thomas nomination, she said.

Attacks on Thomas, Roberts said, were really anti-Catholic, which was what sparked her comments on "Brinkley." She said that during the discussion she identified her religion to give more credence to her remarks.

Roberts, an award-winning journalist who also is a news analyst for National Public Radio, attended Catholic schools run by the Sisters of Sacred Heart in New Orleans and in Washington. Today she is active in her church, Little Flower Parish in Bethesda, Md., a Washington suburb.

She talked with CNS during the ABC portion of the annual summer tour for TV writers to preview the fall season. Roberts was part of a presentation marking the 10th anniversary of "This Week With David Brinkley."

She's the daughter of former U.S. Rep. Lindy Boggs, D-La., and the late Hale Boggs, former majority leader of the U.S. House of Representatives who was killed in 1972 in a plane crash. Her mother was the recipient of this year's Laetare Medal from the University of Notre Dame.

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Bishops learn about 'Galileo and Galaxies'

by Cindy Wooden
Catholic News Service

VATICAN CITY—Nineteen bishops from seven countries helped the Vatican Observatory celebrate its 100th anniversary by subjecting themselves to the rigors of a summer school on "Galileo and Galaxies."

The star of the class, one participant said, was Bishop William S. Skylstad of Spokane, Wash.

But Bishop Skylstad, who had taught physics in a high school seminary, said he found the two courses—a historical investigation of the case of Galileo Galilei and a scientific survey of galaxies—to be as "challenging" to him as they were to his brother bishops.

The summer school also gave him his first opportunity to view the heavens through professional quality telescopes.

"The magnificence of the universe," prompted spiritual reflections amid the scholarly pursuits, Bishop Skylstad said.

"It's really exciting," said Bishop Dinualdo D. Gutierrez of Marbel, Philippines. "You look at the heavens, and a star is so beautiful it knocks you down. You say, 'Oh God, thank you.'"

Bishop Gutierrez and U.S. Archbishop John P. Foley, president of the Pontifical Council for Social Communications, said they were amazed by the view the telescopes gave them of Saturn and its rings.

The July 1-20 school was held at the pope's summer residence in Castel Gandolfo, south of Rome, where the Vatican Observatory has offices. The telescopes at Castel Gandolfo now are used only for practice and demonstrations because of light pollution from Rome.

Jesuit Father George Coyne, director of the observatory, said the summer school is part of the research institute's

responsibility "to give the church an idea of what the world of science is like."

Father Coyne said the galaxies were chosen as "a topic that's very hot in modern research" and would allow the bishops "to learn what scientists do by doing what scientists do."

It was "a good, solid, college-level course in galaxies."

The study of Galileo, who was condemned by a 1633 church inquisition for promoting the view that the Earth revolves around the sun, gave the bishops a look at "one of the prime, classical examples in history of the meeting of the culture of faith and the culture of science," Father Coyne said.

A Vatican-commissioned 1984 study concluded that the judges who condemned Galileo were wrong, but a formal repeal of the 1633 judgment has not been issued.

Galileo's teaching contradicted a literal reading of Old Testament passages that implied the sun revolved around the Earth. It also seemed to undermine the theological belief that human beings, redeemed by Christ, were the center of the universe.

The course, of course, recognized the truth of Galileo's discoveries, but also painted him as "abrasive" to the point of cutting off dialogue with the church and causing normal human reactions among church leaders—they wanted him to shut up.

Perhaps if Galileo had been more of a "gentle spirit," more open and respectful in his dialogue, things would have turned out differently, Bishop Skylstad suggested in one class.

The bishop told Catholic News Service the modern church often finds itself "embarrassed" by the case.

All refugees not on welfare, USCC official tells Congress

by Catholic News Service

WASHINGTON—A U.S. Catholic Conference migration official, in testimony on Capitol Hill, told members of a congressional subcommittee that it was a "mistaken perception" that all refugees are dependent on welfare.

Jesuit Father Richard Ryscavage, executive director of the USCC's division of Migration and Refugee Services, made the comments in testimony before a subcommittee of the House Judiciary Committee July 25 in which he backed reauthorization of the Refugee Act of 1980.

Father Ryscavage said the fact that federal refugee assistance appropriations have not kept pace with increasing numbers of refugees coupled with the myth that all refugees are on welfare "has caused some to re-examine the basic Refugee Act of 1980 and how the refugee program operates."

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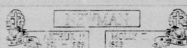


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"Maybe it will be a red flag for the church in dealing with future developments in science."

Bishop R. Pierre DuMaine of San Jose, Calif., said "the ghost of Galileo hovers over" all of the church's discussions with scientists.

Bishop DuMaine said his enrollment in the summer school was motivated partly by his experience as former chairman and current member of the U.S. bishops' Committee on Science and Human Values, which tries to promote "dispassionate, disinterested dialogue between science and religion."

Archbishop Foley said he and his classmates took advantage of good professors and evening free time to explore other faith-and-science topics not on the curriculum, including discussions on the origins of life.

They spent extra time discussing the "anthropic principle" which holds that the solar system is arranged as it is to make human life possible, Bishop Gutierrez said.

"I understand more the goodness of God. He has such concern for us," the bishop said. "If the earth were a little closer to the sun we would burn, if it were a little further we would freeze."

The summer school, he said, "helps you appreciate science and appreciate your faith. There is no reason they should conflict. They have the same author."

The summer students included four bishops from the Philippines, two each from Iraq and the Dominican Republic, one each from South Africa, Jamaica and Ireland and eight from the United States.

In addition to Bishops Skylstad and DuMaine and Archbishop Foley, the other Americans were Archbishop John F. Whealon of Hartford, Conn., Bishops Manuel D. Moreno of Tucson, Ariz., and Daniel L. Ryan of Springfield, Ill., Auxiliary Bishop Roger L. Kaffer of Joliet, Ill., and retired Bishop Nicolas E. Walsh of Yakima, Wash.

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